Choral Service

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The Choral Service Book

CONTAINING THE

Authentic Plain Song Intonations and Responses

FOR THE ORDER OF MORNING SERVICE,
THE ORDERS OF MATINS AND VESPERS,
THE LITANY AND THE SUFFRAGES OF THE

Common Service

FOR THE USE OF

Evangelical Lutheran Congregations

WITH

ACCOMPANYING HARMONIES FOR ORGAN

✠

EDITED BY
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"THE PSALTER AND CANTICLES POINTED FOR CHANTING"

SECOND EDITION

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Preface to the Second Edition.

It is a matter of gratification that the interest in the rather special field covered by the CHORAL SERVICE BOOK has been so great as to call for a new edition within two months. We take this opportunity to record our appreciation of the very cordial reception accorded our work upon its first appearance. We regret that sufficient time has not elapsed for us to have received the many practical suggestions for improvements which might have been gathered from more extended use of the book and from sound criticism. The plates, however, have been carefully revised and a few typographical errors corrected, while a few additional authorities have been added to the Bibliography.

We have possibly been misunderstood by some who seem to suppose our chief purpose to be the introduction of the Choral Service as such—the Ministerial Intonations—into our English Services. We desire to direct the attention of such to the statement of our position in this regard in the Preface to the first edition (p. xxxviii). While several Service Books (German, Swedish, Norwegian and Finnish) received since the first edition went to press have abundantly confirmed our belief that Intonation by the Minister is employed universally by the Lutheran Church in her Services in every language except English, we must again affirm that our chief purpose is the restoration of the Plain Song Responses of the Liturgy for the Choir and Congregation. It would have been impossible for us to have excluded the Intonations, if we had wished to do so, and have our work complete historically, theoretically or practically. We are also convinced that there are occasions and places where these beautiful and dignified Intonations, which our fathers possessed

in the past and which our brethren in the faith in many lands and tongues use even now, may be employed in our Services with great edification. To think otherwise would be to acknowledge that English Lutheranism is something very different in character and spirit from historical, confessional Lutheranism of every other age and land and tongue, and that it has departed widely and irrevocably from the historical landmarks of the Church Universal, and degenerated into a self-convicted sect. Nevertheless many practical limitations may very properly restrict the Church in her use of this feature, as they must often determine our attitude towards many other adiaphora. But the historic Responses present their claims upon every congregation that uses the historic Liturgy. The especial purpose of our work is the restoration of these Reponses. This we believe to be possible, so far at least as the use of the parts of the Liturgy now ordinarily sung to modern settings is concerned, in every congregation, however limited its attainments and musical resources.

THE EDITORS.

Advent, 1901.

Preface to the First Edition

THE importance of an earnest, sympathetic study of our Service Music is unquestionable. However acceptably other arts may assist in the consummation of the communion between God and men which we are pleased to term "worship," none of them enters into so intimate a relationship with the elements of the Service, or is such a helpful factor in their expression, as Music. Architecture, Painting, Sculpture, Embroidery—all bring their offerings before the Service-hour, as it were, and stand silent in the outer court, while Music alone enters the Holy of Holies and breathes the people's prayer and praise, or voices Divine invitation and promise. The faith of the Church as confessed in her Worship is embodied in her Liturgy, and her Liturgy lives and has its active being in its music. Music effectively evokes the vitalizing and energizing content of the text. It frequently opens the way of the understanding for the latter, and so is a teacher of the Service and Faith of the Church to her children. It is, therefore, of the first importance that the hands of this priestly servant be clean, and the heart pure—that the Music of the Service be true, and in some manner worthy of its privilege.

All music heard in the Church should be characterized by purity and dignity, beauty and force. But beyond this, the Service Music proper, the music that bears the text of the Liturgy, must especially possess a spirit that is devout and subordinate, a form that is simple and flexible, associations that are only churchly, and a melodic beauty that appeals to and that satisfies the highest taste. It would be natural to suppose that if we could discover the melodies which grew up spontaneously

with the Liturgy itself, the forms which were its earliest and natural vesture, begotten of Utility but born of Art, and nourished by her in the Church home for centuries—could these be found we might hope to have that which in spirit as in form would be best qualified to clothe the text of the Liturgy to-day The careful, unbroken culture of many generations cannot fail to develop capacity and character. We would expect much from such birth and breeding. Nor are we disappointed when we find and study them, though to do so we must lift the stones which modern haste, superficiality and contempt for the past have ruthlessly cast upon the tombs of a well-nigh forgotten age and art.

Such study, however, is by no means a mere archæological inquiry.* It is, indeed, perhaps quite a prevalent apprehension that these early "Gregorian" or "Plain Song" melodies are simply the curious remains of an undeveloped, incoherent and rather barbaric musical system, without true artistic content or value for persons of modern sensibility and intelligence. They are supposed to represent a certain period of musical transition, a chrysalis stage, if you please, from which the freer and nobler life of modern music emerged, leaving the old cocoon as a matter of curious study to a few students of musical history. The history of Art scarcely reveals a more ignorant misconception than this. The Gregorian Chant certainly differs vastly from modern measured music, with its major and minor scales, its chromatic melodies, sustaining harmonies and measured rhythm. But it must not be judged by standards of value correct enough when applied to the latter. Gregorian music is one thing; modern music is quite another. Each is complete in itself and has its own sphere. To understand Plain Song

* In this Preface occasional use has been made of material embodied by one of the editors in papers read by him before the Second and Third Convocations of Church Musicians upon "The Gregorian Element in Church Music" and "The Music of the Communion Service," the first of which was printed in *Essays on Church Music*, No. 8.

aright we must know its characteristics, learn its purpose and breathe its spirit.*

We find it to be distinctively unisonous in character. There are no "parts" or "voices"; the chant is simply melody sung in unison, without the conception of harmony, upon which all modern music is based. It is not written in the modern major or minor keys, but in some twelve scales or "modes," each of which has a distinctive character by reason of a distinctive succession of intervals and a characteristic relation of "dominant" to "final," which again are not to be confounded with the "dominant" and "tonic" of modern keys. It is rhythmically free, and bears no suggestion of bars and measured rhythm, which Carl Merz has declared to be ever "the most striking trait of secularism in music." It knows no existence in and of itself and apart from the text of the Liturgy, and herein displays its chief distinction while it reveals its supreme purpose. Over against the cardinal principle of the Renaissance, "Art for Art's sake," it stands for the distinctively Christian principle of "Art for Worship's sake." † It has but one absorbing desire

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* "It is this want of theoretical knowledge which makes so many, even among the upholders of Gregorian Music, regard the matter as a question of taste rather than of principle. People are supposed to have a predilection for "mediæval" music as they might have for old china, or the paintings of the pre-Raffaelite masters . . ." On the contrary "in adopting this particular style of music as her authorized 'song' the Church has ever acted *on principle*, the principle that beauty is not an abstract quality, but consists in the fitness of the instrument for the end designed." (Walker, *Plain Song Reason Why*. Preface, p. v.)

† Interesting examples of the insistence upon this principle are to be found in the Service Books of the Reformation period. Thus Eler, "Profecto enim, ad veræ et in veteri Ecclesia probatæ Musicæ finem assequendum, ut non aures solum titillet, sed simul pectoris fibras tamquam chordas tangat, et motus divinos verbis ac sententiis subjectis congruentes, in corde accendat . . ." (*Cantica Sacra*, Præfatio, p. 5.) Melanchthon in his interesting Preface to the *Psalmodia* of Lucas Lossius declares that God conferred the gift of music upon man chiefly in order that it might be the means of preserving and propagating Divine truth. "Sed non dubium est, præ-

—to be permitted to clothe the sacred text in reverent beauty.* Untrammelled by excessive external requirements of "form," it spends itself in the service of the holy words, entering into deepest sympathy with their every shade of meaning and bearing praise and petition upon the waves of its noble melody before the very throne of God. It is a veritable "song-speech," ever subordinate, first liturgical, then musical, truly a devout worshipper and ministering servant in the Temple of Worship.

Such, then, is the character of this Liturgical Music of the Church, indeed a true music of the Church, native to it, naturally and spontaneously emerging from its own life, and not, as so much modern art, unsympathetic and unknowing, an application from without; pre-eminently devotional, elevating, reverently subordinate to the text and yet clothing it in forms of unsurpassed melodic beauty; yielding with the freedom of natural declamation to the rhythm of the words—the very "breath of the Liturgy." It comes down to us through the centuries as a precious inheritance from an age when rude and ignorant barbarism characterized nearly everything outside of the innermost circles of the Church itself—a parallel to those marvelously beautiful blooms of a decaying age, the Collects of the Western Church. It formed the treasure house, the "Sacred Writings of the Church Music of the Middle Ages," as Proske beautifully said, "from which the pericopes for the true churchly style must be taken;" † it was the foundation upon which the superstructure of a later and different musical system with a different spirit and purpose was to be built; ‡ but it stands before us to-day, not a crude, un-

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cipuam causam esse, ut doctrina de Deo carminibus comprehensa propagari latius possit et diutius conservari."

* Otto Kade calls it "*vox verbi divini.*" (*Luther-Codex*, p. 23.)

† See also Schoeberlein, *Schatz*, p. 15; Kade, *Luther-Codex*, p. 24.

‡ Ambros says: "Music has waxed strong from the mighty vitality of Gregorian Chant; she has been formed on the base of its melodies, from the first rude attempts of the *Organum*, of *Diaphony*, and *Faux Bourdons*,

developed or transitional nondescript, but a completed, fully developed art-form hoary with ages and hallowed with centuries of holy service, but with the vigor and purity of a never-fading youth.*

It is therefore not *essentially ancient*, but rather *essentially ecclesiastical.* The quality of absolute churchliness is its priceless possession. Its centuries of unbroken service at once attest its supreme fitness, and have solidified and strengthened its structure. Redolent of the prayers and praises of countless generations of fellow believers, it also possesses a wonderful and peculiar power of molding the mind and will of even the casual hearer in a devotional and reverential cast, and of impressing and deepening the meaning of the sacred words it bears.†

What form of modern music can boast qualifications so exceptional? What effort of organist or musician of to-day, however beautiful in itself, can meet the test it bears unmoved?‡

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down to her highest perfection in the Palestrina style." (*Geschichte der Musik*, vol. ii, p. 67.)

* "Die gregorianische Kunst ist ebenso klassisch wie die Polyphonie des 16. Jahrhunderts, jene für eine absolut einstimmige, diese für die polyphone Umkleidung des liturgischen Textes." (Wagner, *Einführung in die gregorianischen Melodien*, p. 2.)

† The subtle, persuasive influence which all Art constantly exerts may not be overlooked. It is never absolutely passive. Jakob speaks of it as engaged in a ceaseless service. "Auch die Kunst dienet, und dienet entweder Gott oder der Welt, dem Ewigen oder Vergänglichen, dem Geiste oder dem Fleische." For development of the idea of real Christian influence (*sacramentality*) in true Christian Art, see especially the Introduction to *The Symbolism of Churches and Church Ornaments*, a translation of the First Book of Durandus' *Rationale Divinorum Officiorum*, by Neale and Webb, Scribners, 1893, as well as Jakob, *Die Kunst im Dienste der Kirche.* Krutschek's discussion of the influence of music in the Church, and of the criteria by which true Church music must be determined is most excellent. (*Die Kirchenmusik nach dem Willen der Kirche.*) On this also see Bachmann, *Grundlagen und Grundfragen*, etc.

‡ Baini's glowing tribute to the character and worth of the Plain Song melodies is interesting, if extravagant. "Let the musicians oppose my asser-

Yet at the very present time almost our only acquaintance with the system as a Church consists of a very slight and superficial knowledge of the Psalm Tones, and these often in a sadly diluted and adulterated form. It may seriously be questioned, indeed, whether a dozen of our organists in all America can sing even these eight or nine short melodies from memory.

Why is this? He who would build worthily in Literature, Art, Science, or Theology cannot hope to do so without a thorough acquaintance with the principles and achievements of his particular field in the past. The musician must know Beethoven and Bach, the painter must study the masters, the author the classics, the philosopher the philosophers, the theologian the theologians. None can hope to ignore the genius,

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tion, and combat it; they are at liberty to do so. I do not fear, notwithstanding, to affirm that the ancient melodies of the Gregorian Chant are inimitable. We may copy from them, adapt them, Heaven knows how, to other words, but to make new ones comparable to the first will never be accomplished. I will not tell how that many of these melodies derive their origin from S. Damasus (367), S. Gelasius (492), and above all from S. Gregory the Great (590),—all three illustrious Pontiffs who were enlightened from on high in their work. I will not tell how others have come to us from men not less eminent for their holiness than for their learning; monks who were bright lights of the eighth, ninth, tenth, eleventh, and twelfth centuries. And how did they prepare for their work when they set about to compose their chants? We are not uninformed. They made themselves ready, and strengthened themselves by prayer and holy abstinence. I will not tell what countless records attest that in assaying this kind of composition these great men were penetrated with the nature and character of the words that they appropriated to the circumstances in which these compositions were to be chanted. I will content myself by saying this, that from all these precautions united, there resulted, in the Gregorian Chant of other times, I know not what of the admirable and inimitable, an ineffable delicacy of expression, a touching pathos, a ravishing sweetness, always fresh, always new, always pure, always lovely; while modern melodies are dull, insignificant, inharmonious, cold, sickly." (*Memoirs of Palestrina*, vol. ii, p. 81.) Helmore, referring to this encomium and succeeding denunciation, uses the following forceful language concerning much of the modern "sacred" music, especially many modern Hymn-tunes: "To me most modern tunes are altogether what they are described by him—'unmusical, cold.

the learning, the labors of the past. To thus "ignore" and to be "ignorant" are related as cause and effect and conversely. Indeed, the church musician, of all men, can least afford to be ignorant of the foundations and early structure of his art and of its purest examples in an age when it was as yet uncontaminated by the blasting breath of an unchurchly secularism.* For him, as well as for others, the Past has many a jewel whose lustre Time cannot dim, and which needs but a modern setting. Unfortunately the true principles of a historical liturgical and musical science have not generally guided the studies of our pastors and organists. Hence too frequently we have had retrogression and not progression.

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nauseous;' and there are some others I utterly abhor, as being so tainted with the natural expression of frivolous, or even corrupt, associations, that, in their very essence, they are wholly unsuitable for divine worship; and (unless all moral and religious emotional power be denied to music independent of words) they are an insult, not only to the Divine Being to whom they are sung, but to the right-minded worshippers who are forced to hear them. They are degrading both to those who sing them and to those that love to hear them. If any plead in favor of their use that they attract the ungodly, let them believe me that they repel the well-nurtured and holy, corrupt the religious feeling of the masses, undermine the just sense of what is true in worship and chaste in Art, the handmaid of Religion; they vulgarize what they ought to refine, profane what they ought to hallow;—in fact, those who use them with this intent are 'doing evil that good may come'—and, as in all other instances of a similar kind, they defeat the end for which they are not afraid to sacrifice the true to the false, the comely to the uncomely. If any deny that it *is* evil, I do not hesitate to say that they are too inartistic to claim the right of expressing any opinion on the matter; the color-blind might as well claim to judge of painting, or be set to choose an altar-piece for a church." (*Plain-Song*, p. 86.)

* It is quite impossible to comprehend the contrapuntal scores of the great masters of the Polyphonic School except upon the basis of an intelligent grasp of the melodic, modal and rhythmic characteristics of the Gregorian Chant. It is equally impossible for any composer ignorant of these same characteristics to hope to produce anything in the larger forms of Church Music that will have the solidity, beauty, churchly feeling and artistic merit to guarantee it existence beyond his own lifetime.

It was not always so. When the fathers of our Church purged the Roman Mass of its error and gave the Church again a pure Liturgy in the common tongue, they did not undervalue the historical music of the Service. They knew its worth too well.* Amidst the heat and fire of doctrinal discussion and political complication they took time to adapt and arrange in a new tongue the melodial forms without which the text itself was shorn of its greatest charm and power. And they turned to the old and bravely attacked the difficulties of translation and adaptation not simply because there was no other music available. Luther's admiration for the polyphonic compositions of Senfl and Josquin des Pres is well known. The melodies of the popular folk-song—later to form a strange alliance with portions of the old Gregorian system and give birth to the Protestant Choral—were also heard on every hand. But though quite willing to sit up half the night to sing and play folk-song melodies or Josquin's motettes, Luther never thought of taking a single theme or adapting a solitary melody from these sources for the music of the Liturgy. His *Formula Missæ* retained both the traditional text, purified, of course, and its music. For his *Deutsche Messe* of 1526, with the assistance of his friend, John Walther, the musician, whom he invited to Wittenberg for that especial purpose, he arranged the old melodies to the German text. To this work Luther brought his own marvelous qualifications—thorough acquaintance with the contents and traditions of the Song, deep comprehension of the genius of the languages, and keen perception of the proper artistic value required in the union of text and

* "Et in veteribus Latinis cantionibus Ecclesiasticis gravitas peculiaris, efficacia, Spiritus ac vita inest: Et Melodiæ cantus Gregoriani, ut nominatur, aptissime rebus et verbis subjectis accomodatæ sunt." (Preface to Eler, *Cantica Sacra*, p. 4.) Luther's many tributes to the beauty and worth of Gregorian Song have been often quoted, and cannot be repeated here. But apart from specific eulogy in word the Agendas and Cantionales framed by the Reformers eloquently speak for themselves on this subject.

melody. It is not to be expected that all who were responsible for the 132 independent KOO that appeared within the thirty-two years following Luther's first Service could bring the same skill to their task. But if we consult Spangenberg, Lossius, Franz Eler, Keuchenthal, Ludecus, the early Orders of Saxony, Brandenburg-Nürnberg, Mecklenburg, Braunschweig, Pomerania and fifty others to see what provision they made for the Service-music of their day, we find only adaptations of the old Gregorian melodies. In spite of the fact that uniformity was not enjoined and not even sought; in spite of the great difficulties in the way; in spite of the countless differences in taste and local color one would expect to find, and does find; every page—and there are hundreds, yes thousands—is free from a suspicion of a desire to employ aught but the traditional melodies for the liturgical text. This is a witness as striking as it is unanimous to the opinion of that age as to the value of the Gregorian system as the true Liturgical Music of the Church.

In the process of purification which the Liturgy itself underwent much of this music was lost to the Church of the Reformation, but the melodies to Introits, Kyrie, Gloria, Collects, Hallelujah, Creeds, Prefaces, Sanctus, Verba, Lord's Prayer, Pax and Agnus, Litany and Benediction, as well as Versicles, Antiphons, Psalms and Canticles, Responsories, and Benedicamus were universally retained. Personal examination has assured us that more than fifty of these early KOO which we have been able to consult have given the Gregorian melodies in their characteristic notation with the text of the Liturgy. The first volume of Schoeberlein's monumental *Schatz des liturgischen Chor- und Gemeindegesangs* occupies more than 750 pages with collated forms of these old melodies as found in the Lutheran KOO of Germany of the sixteenth and seventeenth centuries.* Still

* Besides these numerous local KOO many works of a more general character, designed to promote the use of the Gregorian Chant in our Services, appeared during the one hundred years succeeding Luther's first German Service of 1526. Chief among these we may mention the *Psalmo-*

other Orders direct certain parts of the Liturgy to be sung but do not supply the notes, thus assuming a thorough familiarity

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dia, hoc est Cantica Sacra of Lucas Lossius, a Cantionale prepared for churches and schools and containing a most complete selection from the Missale, Graduale and Antiphonarium of the pre-Reformation Church. Lossius had been a pupil of Luther and Melanchthon, 1530–32, and for fifty years was professor at the college at Lüneburg. Melanchthon wrote a preface to his work, which first appeared in 1553, and ran through many later editions. It is a Lutheran liturgico-musical classic of the very highest rank, and even Romanists who would seek the original form of melodies used in Germany at that period must study it, as it antedates by more than thirty years the first authoritative collection of Rome prepared by Guidetti. (See Mettenleiter's reference to it, *Enchiridion Chorale*, p. ix.) The edition of 1595 is an octavo volume of more than 800 pages and is divided into four books and contains Gregorian melodies to 56 Introits, 14 Hallelujahs, 31 Sequences, 206 Antiphons and 47 Responsories, as well as different forms of the Kyrie, Gloria, Nicene Creed, Litany, Proper Prefaces, Sanctus, Agnus, Funeral Chants, with the Matin and Vesper Psalms, Benedictus, Magnificat, Nunc Dimittis and Te Deum, and various festival forms of the Venite.

In 1545 Johan Spangenberg published a large folio volume of 379 pages, *Cantiones Ecclesiasticæ*, containing an elaborate *de tempore* arrangement of the historic parts of the Service with their traditional melodies. Both the Latin and German texts are given. Spangenberg was in close touch with Luther. Keuchenthal says his book was prepared "*jussu et impulsu Lutheri.*" (Liliencron, *Liturgisch-musikalische Geschichte*, p. 51.) His work has been declared to be, next to Luther's two Orders of Service, the most weighty historical document of the Reformation period concerning the liturgico-musical constitution of the Chief Service for Sundays and Festivals.

In 1588 Franz Eler published a volume of 360 pages, containing an extensive collection of Gregorian Song, prepared particularly for the Evangelical Services in Hamburg. Here we find the old melodies for the various parts of the Communion Service, the Introits, Kyrie, Creed, Prefaces, Sanctus, etc.; the Litany, Canticles and Intonations for the Psalms, 253 Antiphons, 71 Responsories, 13 Hallelujahs, Funeral Chants, different forms for the Benedicamus, etc., as well as the German Psalms of Luther and others.

These three works, though more comprehensive than some others, fairly represent a great many of similar character. For the fullest discussion of the constitution of the Evangelical Services and the retention of pre-Reformation elements, see Liliencron, and Schoeberlein (*Schatz*).

with the traditional melodies which we to-day must seek in the present Roman collections of pre-Reformation music, such as *Graduale Romanum* and *Directorium Chori*.*

It is scarcely necessary to refer to the melancholy period that beheld the Liturgy mutilated and dishonored and the Liturgical Music silent and forgotten in our churches. The insane passion for rhymed versifications and strongly rhythmical melodies, together with the rapid development of Music as an art outside of the walls of the Church and its gradual return with newly acquired florid and unchurchly content and form into the Service of the Church itself, early paved the way for the neglect of much of the old Gregorian melody, even within the Roman Church. The Lutheran Agenda of the latter half of the seventeenth century, following the Thirty Years' War during which so many copies were confiscated, were, for the most part, unchanged reprints. But Pietism undermined the structure of the historical Liturgy and its music to its almost utter ruin in a succeeding age by its all-pervading spirit of subjective individualism, even though it professedly retained the essential elements of the historic order for the public services. Cold, calculating Rationalism, having lost the faith, cared nothing for the form. Rather, it could not use the historic forms because their very words were a living testimony to the purer faith of the historic Church and a protest against the heresy of that day. The sermon, as a means of intellectual edification, became the centre of the Service. Introit, Kyrie and Gloria were completely suppressed ; the Preface was converted into an Exhortation and the Church Prayer with its objective spirit and comprehensive meaning was completely lost in the new effusions. The Prayer of our Lord and His Words of Institution in the Holy Supper were retained as essential elements, but even here

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* For the same reason, doubtless, Merbeck omitted the Litany and complete provision for the use of the Tones for the Psalms in his book for the English Liturgy.

colossal egotism laid its impious hand.* These radical and complete departures were fostered by private agendas and collections of forms and prayers which now generally supplanted the old Church Orders. Particular States even gave individual pastors permission to conduct all liturgical matters according to their own pleasure.† The ruin was complete. The historic music could not survive the death of the historic Liturgy. They were buried in the same grave.‡

The mighty movement for the reform of the evils of Pietism and Rationalism and a return to the historic landmarks in faith and worship was inaugurated by Frederick William III in the *Prussian Agende* of 1822.§ Though sharply, bitterly criticised

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* The Schleswig-Holstein Agende of 1797 has the following: "Vater, unser aller Vater im Himmel, der du uns Jesum zum Lehrer, zum Vorgänger, zum Erretter und Seligmacher geschenkt hast, o lass das Reich der Wahrheit und der Liebe, das durch ihn auf Erden gestiftet worden, sich auch unter uns immer weiter verbreiten!" *et cet.*, *ad nauseam*, followed by the Verba, unchanged. (P. 227.) Kümmerle (*Encyklopädie*, Art. *Liturgischer Gesang*) gives the following form of the Verba proposed by Horst (*Mysteriosophie*, 1817): "Dir, Gott und König, weihen wir dieses Brot. Dir, Gott und König, weihen wir diesen Trank. Christus sprach, Nehmet, esset, dies ist mein Leib," etc. In place of the *Sursum corda* Horst suggests "Erhebe Jeder von uns nach seiner Fassungskraft nun Sinn, Herz and Geist zur unsichtbaren Welt," etc.

† Thus Hannover, in 1800. (Rietschel, *Lehrbuch*, p. 447.)

‡ The process, however, was not uniform. In some places the Verba, Lord's Prayer, etc., with their ancient melodies were never lost. (Bavaria, Saxony, Mecklenburg.) In others remarkably full provision for the use of the historical forms is found very late in the eighteenth century, while in Nürnberg even the Latin language together with the old melodies continued in use well into the nineteenth century. (See Liliencron, *Liturgisch-musikalische Geschichte*, and Herold, *Alt-Nürnberg in seinen Gottesdiensten*.)

§ It is interesting to note that as early as 1711 Frederick I of Prussia had endeavored to reform the public worship of the Church. He proposed, as a basis for the union of the Lutheran and Reformed, the introduction of the Liturgy of the Church of England into all the churches of his kingdom. His suggestion, however, met with no favor. (See Alt, *Der christliche*

and opposed by Schleiermacher and others, its influence in directing the current of liturgical development back again into historic channels was immeasurable.* Reawakened appreciation of the historical Liturgy brought with it renewed study of its true Music. The generation that was not ashamed to learn from a former age in the matter of faith and forms of worship also realized that the true Art of the future, sacred or secular, will be that which will earnestly and intelligently study the best models of the Art of the past. So when we inquire concerning our fellow churchmen of recent years — men whose musical scholarship, as well as their religious convictions, entitles their opinions to the deepest respect — we learn that a deepening liturgical insight and feeling as well as the most profound study in every department of Church Music led them to a common source. When Hommel in his *Liturgie lutherischer Gemeindegottesdienste*, Loehe in his *Agende*, Kraussold in his *Musikalische Altaragende*, Layriz in his *Kern des deutschen Kirchengesangs*, Petri in his Hannoverian *Agende*, Schoeberlein and Riegel in their *Schatz des liturgischen Chor- und Gemeindegesangs*, Kliefoth and Otto Kade in their magnificent *Cantionale für die*

Cultus, vol. i, p. 316.) This was an early recognition of the doctrinal indefiniteness of the Book of Common Prayer, so evident at the present time when the very extremes of theological opinion are able to unite in its use and even profess to see in it confirmation of their radically divergent beliefs.

* The king had no sympathy with liturgical confusion, bare and inartistic services and arbitrary individualism on the part of pastors, so characteristic of the period. Eylert was commissioned by him to prepare a new Agende, but he failed to meet the king's approval. The latter replied to Eylert, "Vor Ihrem guten Willen habe ich allen Respekt, aber Sie sind in den Fehler aller gefallen, die neue Liturgieen und Agenden geschrieben haben. Sie haben den historischen Boden verlassen. Das Christenthum ist eine historische Thatsache, ebenso die Reformation; diese ist aus jenem hervorgegangen. Die Gegenwart begreift man nur aus der Vergangenheit, beides hängt zusammen, wie Ursache und Wirkung . . . Alle Liturgieen und Agenden, welche in unserer Zeit erschienen, sind wie aus der Pistole geschossen Wir müssen, soll etwas aus der Sache werden, auf Vater Luther recurrieren." (Rietschel, *Lehrbuch*, p. 448.)

evangelisch-lutherischen Kirchen im Grossherzogthum Mecklenburg-Schwerin, gave to the world the results of their years of study, they set the text of the Liturgy to its beautiful historical melodies. The editors of the new Agende in Saxony, the Agende for the Lutheran Church in Prussia, as well as Herzog in the Bavarian Agende and Herold in his *Vesperale*, have done the same. Here we find our pure Liturgy come to its own again, and enshrined in melodic forms of incomparable dignity and beauty. The new Agende for the Evangelical Lutheran Church of Sweden (1894) stands upon the same historical basis, and supplies the ancient Gregorian melodies for every part of the Liturgy, ministerial Intonations, congregational Responses, and distinctively Choir numbers.* The best Anglican editors have long since provided their Service with its proper liturgical music.† And be it observed that this incalculable labor and

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* *Musiken till Svenska Mässan*, and *Ur Musiken till Svenska Mässan Altarsången*, Stockholm, Georg Lundquist. The editors state that "in the preparation of the music, both *accentus* and *concentus*, the Committee used the ancient musical literature of the Lutheran Church, in the first place that of the Swedish Church and then that found in the different German provinces as well as among the Bohemian and Moravian Brethren." Some idea of the complete *de tempore* provision made in this Agende may be gathered from the fact that no less than 11 different melodies are given for the Kyrie, 8 for the Gloria in Excelsis, 9 for the Sanctus, 10 for the Agnus, etc. For an interesting review of this work and a German translation of the entire Introduction to it, giving an historical sketch of the Swedish Gregorian liturgical music, see *Siona*, 1898, May–July.

† The history of Plain Song in England after the Reformation was most unfortunate. The single native work of the Reformation period containing the historic ritual music is *The Booke of Common Praier Noted* of John Merbecke (1550). When compared with one of our many continental Agenda and Cantionales it appears pitiful in its poverty. And yet Helmore, though anxious to support his argument—that Plain Song was used by the Protestants after the Reformation—by means of examples of continental usage, knows only of Lossius and the *Neu Leipziger Gesangbuch !* (*Plain-Song*, p. 66.) The book of Merbecke provides music for the Matins, Even Song, Holy Communion and Burial of the Dead of the First Prayer Book of Edward the Sixth. It contains only the very simplest ferial forms of a very

study means far more than the mere resurrection of ancient forms; it means the study and application of forgotten but most important principles.

In the light of the testimony and work of the Reformers and the practice of our fellow-churchmen abroad to-day, it becometh us seriously to examine our own possessions and practices. We must acknowledge that these treasures are but little known and less used among us, especially in the English part of our Church in this country. Our beautiful historical Liturgy, it is true, has been, though very recently, restored to us and is in general use. A study of the music of the Liturgy, however, did not accompany the study of the Liturgy itself, and contemporary organists were called upon to clothe these venerable forms of devotion with their own private compositions. Cruelly divorced from

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limited number of melodies. These, in deference to the wish of Archbishop Cranmer—that not more than a single note should be placed to a syllable of the text—have been rigorously pruned and shorn of much of their beauty. Even Helmore (p. 54) admits that "the ancient beauty of Church Plain-Song was greatly marred." Dyce affirms that there is not "in existence a single document that affords evidence of its (Plain Song) having been practically studied, or even cared for, from the time of Merbecke and Tallis down to the Restoration under Charles the Second." (*Appendix*, p. 4.) Beginning with Dyce's reprint of Merbecke's book in 1843 very great attention has been given to the study and restoration of the true liturgical music. The pre-Reformation Graduals and other office books of Salisbury and other Cathedrals have been most carefully and artistically reprinted. Wherever possible with the present text of the Prayer Book, Dyce, Helmore and others simply give Merbecke's forms for the Responses, etc. The later Editors (Doran, Nottingham, Thompson, Walker, Stainer, etc.) have made a more comprehensive study of the whole system of Gregorian Chant in every portion of the Church, and freely avail themselves of the forms given by Guidetti in *Directorium Chori*, though not always particular to give him credit. *The American Book of Common Prayer* of the Protestant Episcopal Church has been provided with Plain Song melodies by many editors: Messiter, Hutchins, the editors of the Tucker Hymnal, etc., as well as by Dr. Stainer in the superb *Altar Book* edited by Daniel B. Updike and Harold Brown, laymen of the Diocese of Rhode Island. (Boston, 1896. Edition of 350 copies.)

its natural companion, the Liturgy has been unequally yoked together with an effeminate liturgical music that is devoid of dignity and virility, and utterly unable to rise to the demands of truly liturgical content, form or feeling. Our German text has, indeed, been supplied with melodies based on historical forms.* In the matter of the Choral (Hymn Tunes) much has been done to give us in the English part of the Church, the best. But with reference to our Service Music itself we have yet to fully appreciate the far-reaching importance of the fact that the Liturgy and its Music together form a unit, and that to divide them is often to render both unintelligible. The Liturgy must be studied in the light of its Music, and the Music in the light of the Liturgy.

Such a study the Editors of this volume proposed for themselves, and its results are now presented. Though in spirit and form it may appear new to many, it will be found to be as strongly rooted in the best and purest periods of the Church's history as is the Liturgy itself. As will at once be seen, it includes the artistic expression of every part of the Service—the Intonations of the Minister as well as the Responses of the Congregation. For it is not sufficient to satisfy the present needs of the smallest and least equipped congregations. A

* In Endlich (*Choralbuch mit Liturgie und Chorgesängen*), whose work has received cordial recognition by other editors. (Lochner, *Der Hauptgottesdienst der Ev.-Luth. Kirche*, p. 58, 67, etc.) The authorized setting of the General Synod edition of the Common Service also seeks to provide a considerable number of historical forms. In this, however, it is entirely dependent upon Schoeberlein, Layriz, and the *Mecklenburg Cantionale*, and consequently the melodies it does give are an adaptation of an adaptation of an adaptation, and that bound and fettered in modern bars and measures, instead of an independent study and application of original forms in their natural freshness and freedom. The few historical Gregorian melodies that have found a place in our other English Service Books have likewise too often not been taken from first sources, and have been similarly enslaved. This shackling of Gregorian melodies by modern measures of equal time value and mechanical accent is more than imprisonment. It is *death* to Plain Song. The resultant is a *tertium quid* that is neither Plain Song nor modern music.

ground plan upon which all can stand, indeed, must be furnished; but it is also necessary to supply the finished superstructure, into which the stronger and more gifted may enter, and which they may adorn with their later offerings.

Altar Song is deeply rooted in religious life.* The factors of utility and art united in aiding its development in the Christian Service. "Intonation" was the most effective, if not the only, means of carrying the words of the speaker into remote portions of great buildings.† But, besides this, the development of distinctive characteristics in every part of public worship of the Church, differentiating it from affairs of ordinary life, speedily led to the recitation of the liturgical text in a language different from the "workday" language of secular life, in an ideal, sacred tone, in which the necessary modulations of speech were controlled by simple but definite musical laws. Intonation and Response came into being together, and are often complementary in their melodic structure. The reading of the Service in a colloquial tone was a species of mutilation and iconoclasm introduced by the Reformed type of theology, and quite on a par with its other vicious attacks upon Ecclesiastical Art. On the other hand, the retention and cultivation of the so-called *accentus* (minister's intonations), as well as the *concentus* (choir and congregational response) of the ancient Service Music, became a

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* Edward Dickinson, in his scholarly discussion of "The Ritual Chant in the History of the Catholic Church," in the periodical *Music* (Dec., 1897–Feb., 1898) says the Gregorian Chant is "a projection into modern art of the altar song of Greece, Judæa, and Egypt, and through these nations reaches back to that epoch of unknown remoteness when mankind first began to conceive of invisible powers to be invoked and appeased." Max Müller expresses the opinion that priestly song of similar character is to be met with in every language. (Quoted by Lyra, *Die Liturgische Altarweisen*, p. 4.)

† *Cf.* the quaint rubric in *The First Prayer Book of Edward VI* (1549). "*And* (*to thende the people may the better heare*) *in such places where they doe syng, there shall the lessons be songe in a playne tune after the manner of distincte readyng: and lykewyse the Epistle and Gospell.*"

distinctive mark of Lutheranism * In many places, the Altar Song was never entirely lost in our churches. The new Agenda and Cantionales of Germany and Scandinavia universally supply it, while in very many of our German and Scandinavian Lutheran churches in the United States the Minister's Intonations are regularly used at present.†

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* "Während die *reformierte* Kirche den gregorianischen Gesang durchaus aus der Kirche entfernte, und die Schwärmgeister, vor allem Karlstadt, gegen denselben mit Entschiedenheit vorgingen, behielt ihn die *lutherische* Kirche, sowohl im Accentus wie Concentus, in der damals üblichen Form bei." (Rietschel, *Lehrbuch*, p. 470.) For an interesting account of the rules governing the *accentus* at the time of the Reformation see Lyra's *Andreas Ornithoparchus und dessen Lehre von den Kirchenaccenten.*

† Though almost, if not entirely, unknown in the English part of our Church in this country, it is scarcely necessary to demonstrate the proposition that the intonation of the minister's parts of the Service is in no sense a violation of Lutheran principle or usage. History clearly shows that this was one of the "usual ceremonies" which Art. XXIV of the Augsburg Confession affirms "are also preserved." All that has been said above with reference to the retention of the historical liturgical music in our churches of the Reformation period applies to the *accentus* as well as the *concentus.* The first German Mass was held in Wittenberg on Christmas Day, 1525. It was a full "Choral Service," being *sung*, not said. For Luther provided complete intonations for the pastor, his plan including the choral reading of the Collects and the Gospel and Epistle. Matins and Vespers of this period, and indeed for a century and a half, were almost entirely sung, not read, in our churches. Among the more important Agenda and Cantionales that we have been able to consult, the following, with their numerous reprints of the seventeenth and eighteenth centuries, supply the *musical notes* for the Intonations of the pastor: Braunschweig, 1531; Brandenburg-Nürnberg, 1533; Mark Brandenburg, 1540; Veit Dietrich, 1546; Mecklenburg, 1552; Spangenberg, 1545; Lossius, 1553; Eler, 1588; Onolzbach, 1627; Pfalz Zweybrück, 1570; Prussia, 1558; Wittenberg, 1559; Pommern, 1563; Oldenburg, 1573; Saxony, 1539; Lüneburg, 1564; Hessia, 1574. Many others give directions for certain parts to be *sung* by the pastor "*cum usitato tono*," "mit gewönlichem *accent*," etc. The rubrics in First Edward (1549) also direct the priest to intone parts of the Service. Intonation has been very generally revived in Anglican and Episcopalian churches in the last fifty years. All the modern German authorities referred to in this Preface

We have availed ourselves, in our work, of the results of scholarship and musicianship, wherever found. Any light thrown upon the subject by Roman and Anglican liturgiologists and musicians was gladly welcomed. The problem before us could not be solved by mere invention and original composition,* nor by the mere study and translation of the particular forms which our German fathers used. It required a study of the whole system of liturgical music which they employed, and a selection and adaptation of the very best that system affords, wherever it may be found. The Art of the Church is catholic, and belongs to every part of the Church. We would no more refuse the help of scholars and artists in other communions than we would reject the Hymns of pre-Reformation and un-Lutheran writers from our Hymn Books, so long as both speak truly. As we have already indicated, it is frequently necessary to refer to the Roman *Gradual* or *Directorium Chori* for the very melodies prescribed but not printed in some of our early KOO. The authentic Roman Office Books have also had from the beginning the advantage of more general usage than our own Orders, which were largely local in influence, and they have also repeatedly received the most thorough revision by the highest scholarship from the inestimable labors of Palestrina and Guidetti to the work but recently completed.† In sometimes preferring their forms to

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have provided the Intonations for our Church in Germany. The new Swedish Agende contains them. Such intonation is perhaps the rule, or at all events quite customary, in the Scandinavian and Missouri Synod churches as well as in some well-known German churches of the General Council in this country. Endlich in his setting for the German text of the General Council Liturgy supplies melodies for the pastor's Intonations.

* Palestrina himself in his revision of the Liturgical Song of the Roman Church did not once call into exercise his own marvelous inventive genius. That found its legitimate sphere elsewhere. In the determination of the melodies for the text of the Liturgy itself he recognized the fact that musical knowledge and editorial care were the prime and only requisites.

† For complete account of the Roman Office Books, early editions, authentic revisions, recent controversies between the "archæologists" and

local German uses, we have the most ample precedent of our own German editors, as well as of many of the Anglican and Episcopalian school.*

We submit the following notes of the sources from which we have taken the melodies for the individual parts of the Service.†

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the adherents of the "Medicæan" school, with the final outcome, etc., see J. N. Ahle, *Die Choral-Ausgabe der heiligen Riten-Congregation*, 1895. Haberl, *Magister Choralis* (p. 89 ff.), also gives a brief though satisfactory enumeration of the Books.

* It is impossible to estimate the service done Plain Song by Palestrina and Guidetti. They greatly simplified the Chant, cutting out the involved and senseless *neumæ* and preserving the essential features of the melodies. Their task was performed with such a rare blending of artistic intelligence and religious feeling that their work has ever been a classic norm. The modern German editors universally accord it the highest authority, though often giving variant forms of local interest. (*Cf.* Herzog's admission that the original form of the Versicle Tone is the simple minor third of *Directorium Chori*, and that the passing note he gives in the musical Appendix to the *Bavarian Agende* was retained in conformity with local traditional use, in *Siona*, January, 1898, p. 9.)

† In these notes the following abbreviations have been used :—

Armk.—Armknecht, Die Haupt- und Neben-Gottesdienste (1853).
Bav.—Musik. Anhang zur Agende für Bayern (1883).
B. Nb.—Brandenburg-Nürenberg KO (1533).
D. Ch.—Directorium Chori (1582, 1889).
D. & T.—Doran and Thompson, The Ritual Music of the Altar (1875).
D. & N.—Doran and Nottingham, A Noted Directory of Plainsong (1889).
El.—Eler, Cantica Sacra (1588).
End.—Endlich, Liturgie und Chorgesänge (1879).
G. R.—Graduale Romanum (1889).
Her.—Herold, Vesperale (1893).
Hom.—Hommel, Liturgie lutherischer Gemeindegottesdienste (1851).
Hut.—Hutchins, Chant and Service Book (1894).
Keuch.—Keuchenthal, Kirchen-Gesenge Latinisch und Deudsch (1573).
Kr.—Kraussold, Musikalische Altaragende (1853).
Loch.—Lochner, Der Hauptgottesdienst der Ev.-Luth. Kirche (1895).
Loh.—Lohmeyer, Evangelisches Choralbuch. Nebst einer Zugabe für die Liturgie (1867).
Los.—Lossius, Psalmodia (1595).

The public Service of the pre-Reformation times began with the Introit. A form of Confession was provided for the private use of the priest in the sacristy, and from this private *præparatio in missam* some of our early Orders developed a form of public Confession for the entire congregation. All that precedes the Introit in our Service is therefore simply an adaptation in text and even purpose, and is necessarily without historical melodies. Our setting is in consequence an adaptation also.

The INVOCATION is set to a traditional melody, widely used (Schoeb., End., etc.); the EXHORTATION is given in monotone (as Merb.); the VERSICLE has the simple Versicle-form (a minor third—D. Ch., Schoeb., M. Cant., Hom., Her., End., etc.), and the CONFESSION takes the beautiful *Confiteor* melody in D. Ch., which D. & T., Wk., St., Hut., Tk., and other Anglican and Episcopalian editors have also used. The DECLARATION OF GRACE, as a Gospel message, has

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Lud.—Ludecus, Missale and Vesperale et Matutinale (1589).
Ly.—Lyra, Die liturgischen Altarweisen (1873).
Lz.—Layriz, Kern des Deutschen Kirchengesangs (1875).
M. Cant.—Mecklenburg Cantionale (1868-87).
Merb.—Merbecke, Booke of Common Praier Noted (1550).
Mess.—Messiter, Choir Office-Book (1894).
Onolz.—Libellus continens Antiphona, etc. . . . Quæ in Ecclesia Onoltzbacensi et Heilsbronnensi decantantur (1627).
Pet.—Petri, Agende (1852).
Pom.—Pomeranian KO (1563).
Pruss.—Agende für die Ev.-Luth. Kirche in Preussen (1886).
R. Pf.—Kirchenordnung . . . des Fürsten Wolffgangs, Pfaltzgrauen Bey Rhein (1570).
Sax.—Agende für die ev.-luth. Landeskirche des Königreichs Sachsen (1881).
Schoeb.—Schoeberlein, Schatz des liturgischen Chor- und Gemeindegesangs (1865–72).
Spg.—Spangenberg, Cantiones Ecclesiasticæ Latinæ, etc. (1545).
St.—Stainer, The Cathedral Prayer Book (1895).
Tk.—The Service Book. By the Editors of the "Tucker Hymnal." (1895.)
Wk.—Walker, The Plain-Song Reason Why.

been given the simple inflections for the Choral Reading of the Gospel itself.

The INTROIT properly belongs to the Choir. Any other disposition of it is simply a makeshift, which, indeed, the exigencies of the case may have justified the Reformers in making in the smaller towns and villages, where it was given to the Pastor or converted into a Hymn for the Congregation. They, however, provided for the true rendering in their larger formularies, where the original Introit melodies are given in full (Spg., Los., El., Onolz., etc.). The rubric in the United Synod of the South edition of the Common Service prescribes the proper choir use. The Introit should be sung to its own melody, a free form of composition. The Editors hope to follow the present volume with another containing all the Introits and Antiphons set to their proper melodies, but for the present have provided a setting for all the Introits to the Psalm Tones, the use of which has rubrical permission (U.S.S.).*

The melody of the KYRIE is from Luther's *Deutsche Messe* of 1526, and is generally given by modern editors. (Thus Schoeb., M. Cant., Sax., Loh., Loch., Hom., Pet., Bav., Pruss., End.)

When incorporated into the early Reformation Services the GLORIA IN EXCELSIS was either sung in Latin by the choir boys or given to the Congregation in the form of a metrical German hymn ("Allein Gott in der Höh sei Ehr"). The majority of the melodies to the Latin text, as given in G. R., Spg., Los., El., Pom., Hof, R. Pf., and many other of our Cantionales, are quite involved, and the German Gloria of Strassburg and R. Pf. (given by Schoeb., M. Cant., Bav., Lz. and End.) cannot readily be adapted to the English words. Merbecke's Gloria, which is given in all the Anglican and Episcopalian collections, is mechanical and hard with its single note to

* *Cf.* the *Kantional zur Lüneburgischen Kirchenordnung*, Hermannsburg, 1860, where the Introits are set to the Psalm Tones according to George Major.

a syllable. Fortunately the beautiful Gloria *in Festis solemnibus* of G. R. lends itself most naturally and easily to the English text, and a melody more satisfactory or beautiful could not be wished for.

The SALUTATION and OREMUS have the simple, dignified monotonic form invariably given in D. Ch. and found also in Onolz. and Merb.

The COLLECT inflections are also from D. Ch., and are the simplest that could be given and the best adapted to our historical series of Collects. The inflections given in Lud., Hof, Onolz., and other early German KOO cannot compare with these in simple dignity and beauty, while many of the modern German Cantionales have departed widely from the beautiful simplicity of the early Collect-structure, both in text and melody. Hom., Loehe, Armk., Loch., Wk., St., and D. & T. also give the D. Ch. inflections.

For the sake of historical completeness, we supply the necessary rules for the Choral Reading of the EPISTLE and GOSPEL. The rules of *Deutsche Messe*, Saxony, 1539; Pom., and other early KOO are exceedingly complex, and we give the simpler ones of D. Ch. (As D. & T. and St.)

The simple HALLELUJAH is from Los. (Schoeb., Pruss., End.) The HALLELUJAH AND SENTENCE presented exceptional difficulties. Our text has undoubtedly been determined by Schoeb., and he has been compelled to modify very considerably the melodies which he gives from German sources. In the great majority of instances the German melodies are but adaptations of earlier Latin originals.* Our conviction was early formed that the best results are to be obtained from the originals rather than from the adaptations. A little further search usually discloses back of the German forms, which indeed

* The work of the early German editors is of very unequal merit. See Lyra's complaint of the "Unsicherheit der Feder" of Spangenberg. (*Die Liturg. Altarweisen*, p. 56.) Many editions are very inaccurate. The Wittenberg edition of Lossius, 1595, is crowded with the most palpable errors.

may have entirely determined our text, a Latin original for the melody. Further study but emphasized the importance of this principle, which we have endeavored to follow as consistently as possible throughout our work. Hence we abandoned a series of melodies prepared from Elizabeth, Spg., and Hessia, and submit a series adapted from the earlier Latin originals of the text as found in Introits, Communio and Graduals. Unable to discover any earlier form for the first Sentence for the Trinity Season we have used the melody given with the German text in Strassburg, 1525.

The GLORIA TIBI and LAUS TIBI are assigned the simple Versicle-form, as in D. Ch.

The melody for the NICENE CREED is from G. R. (as in Schoeb., M. Cant., etc.). The APOSTLES' CREED very rarely appears arranged for chanting. It is impossible to use the melody given in R. Pf. and El. and used by later German editors, and we have followed Merbecke (as St., Tk., etc.) and give it in monotone.

The OFFERTORY, as a portion of Psalmody, is set to the beautiful Sixth Tone.

The historical PREFACE melody, like the Preface itself, has had the earliest and most general usage perhaps of any part of the Liturgy. The critical study of Palestrina and Guidetti undoubtedly gave us the purest form in D. Ch. With but few exceptions the numerous German Orders which give the local uses of their time and place, vary but slightly from the Latin original. Spg., Meck., Los., Pom., Saxony, Elizabeth, etc., etc., all have it. In all places and in every age this melody has made the most wonderful impression upon the Church. It is simplicity itself, containing, as it does, but four notes.* When it became necessary to supply a melody for the Words of Institution,

* Mozart declared that "if he could truthfully say that he was the author of this melody, he would gladly forego whatever other musical reputation he might possess."

which hitherto had been repeated in silence, Brandenburg-Nürenberg, the Austrian and Lutheran Pfalz Orders seemed to turn instinctively to the *Vere Dignum* portion of the Preface melody as a worthy setting for this most solemn part of the Liturgy. Modern Anglican editors have been influenced by its remarkable purity and power to forsake the monotonic Preface of their own Merbecke and the hundreds of modern original compositions by nearly every organist of repute in their Communion, and give it the place of honor in their Collections. (Thus Wk., D. & T., St., Lee, Tk., Hut., Stubbs, etc.)* Our modern German editors without exception employ it. (Thus Armk., Kr., Schoeb., Lz., Hom., M. Cant., Loehe, Pruss., Loch., Sax., Loh., Bav., Pet., and Endlich.) It also appears in the form of a local variant in the new Swedish Agende. Fortunately it lends itself most happily to our English text and almost without the slightest change we are able to restore this most beautiful of all melodies of the Ancient Church to its true place in our Service.

The SANCTUS is from G. R. and Lud. Merbecke's Sanctus in the Burial Office is a variant of this. M. Cant., Lz., Schoeb., Sax., Bav., and Pruss. also give it.

The melody given for the LORD'S PRAYER is from D. Ch., and like the Preface melody has found its way with but few changes into nearly all the early Orders. Even Merbecke appears to be based upon it, while modern German and Anglican editors generally give it. (Thus Hom., Loehe, Schoeb., Pruss., Armk., Lz., Bav., Kr., Sax., Loch., Pet., Loh., Mess., D. & T., Lee, etc.) The Doxology is wanting in the Roman and in most

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* Few English editors are as frank as Jebb, who declares "there is no trace in the Church of England of that which forms a remarkable feature in the Latin Service, namely, the various intonations of the Preface for different seasons." (*The Choral Responses*, p. 2.) The majority leave their readers under the impression that the D. Ch. melody which they give is an ancient Sarum use, and some have most untruthfully credited it to Merbecke.

of our Orders. The form we give is constructed upon the characteristic figure of the melody in the earlier part of the Prayer.

As already indicated, the VERBA TESTAMENTI are not sung, but repeated in silence in the Roman Church. When the Reformers directed them to be sung it became necessary to supply the melody. Luther, in his *Formula Missae*, orders the Verba to be sung in the Tone of the Lord's Prayer in the Canon. In the *Deutsche Messe* he gives a second form for the German words, perhaps borrowed, as Kümmerle suggests, from his Gospel Tone. His earlier suggestion as to the employment of the Tone of the Lord's Prayer, found its first printed realization in Bugenhagen's Order for Braunschweig, of 1528. This met with very general favor and was adopted by many Agenda, especially in Northern Germany. A third melody for the Verba was constructed from the Preface melody, as already mentioned (B. Nb., Austria, etc.). We have chosen the form first given in Braunschweig, 1528, and in this respect follow the majority of recent German, and the Swedish editors. (Armk., Loh., Shoeb., Pruss., Bav., Kr., Pet., Swed. Ag.)

For the AGNUS DEI we supply the beautiful melody of the German Agnus, "Christe, Du Lamm Gottes," first appearing in Braunschweig, 1528, and later in a great number of KOO, as well as in all the modern German Cantionales and Agenda. (Thus in this place in Hom., Loehe, Lz., Pruss., Bav., Schoeb., Sax., etc.)

The PAX has the D Ch. melody, from which the *Deutsch Kirchenampt* of Erfurth, 1526, and other early Orders, as well as the Swedish use, vary but slightly.

The NUNC DIMITTIS has the Second Tone; the THANKSGIVING VERSICLES, COLLECT and SALUTATION are given as before, and the BENEDICAMUS is from D.Ch.

Nearly all the forms given by the Orders for the BENEDICTION are constructed upon the interval of a minor third.

We give the simplest. (From Lud., and employed by Schoeb. and M. Cant.)

The setting for MATINS and VESPERS is the one already provided by us in our *Psalter and Canticles* with the addition of the Minister's Intonations.

The different forms given in Merbecke and our own Ludecus and Hof for the VERSICLES (*Domine, labia mea* and *Deus in adjutorium*) and the GLORIA PATRI, are quite similar in structure and appear to be local variants of a common original. We have chosen the D. Ch. melody, upon which Layriz has undoubtedly constructed the melody which he gives and which is frequently found in our modern works (Her., End., etc.).

The INVITATORY is peculiar to Matins. In its original form (Los., Lud., D. Ch. and given in Schoeb. and M. Cant.) each Invitatory has its own melody, and the VENITE is sung with it to a free melody in the same tone. According to this usage the two divisions of the Invitatory are alternately sung after every two verses of the Venite itself. Inasmuch as our present use of the Invitatory is a considerable departure from the early usage we have not deemed it necessary to give the original melodies, and have simply assigned the Versicle Tone to the standing Invitatory (as Layriz, p. VIII). The Special Invitatories provided for the Festival Days can readily be set to this same simple inflection.* We give the Venite to the Eighth Tone, but have already provided seven other settings for it, one to each of the Psalm Tones.†

We must again refer to our previous work in which we have made complete provision for the PSALMODY.‡ The entire

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* The invariable rule governing the treatment of monosyllabic and polysyllabic endings must be carefully observed. (See *Psalter and Canticles*, page 433.)

† *Ibid.*, pp. 408–15.

‡ The principles of pointing there advocated have received abundant confirmation by further study and by successful use. Attention is called to an edition containing the *Choral Service Book* and *The Psalter and Canticles* bound together, which may be had of the Publishers.

series of Antiphons set to their original melodies is in course of preparation.

Many of the early Orders prescribed the Choral Reading of the LESSONS "*cum usitato tono.*" The rules we give are from D. Ch.

The TU AUTEM DOMINE and Response DEO GRATIAS after the Lessons have the D. Ch. inflection. (*Cf.* Schoeb., p. 615.)

The TE DEUM is given its ancient melody, popularly called the melody of SS. Ambrose and Augustine. This is found in Los., El., Keuch., D. Ch., and much simplified in Merb. as well as in Schoeb. Not only has the beauty of this old melody led many of the great composers to select it as a *canto fermo* for their polyphonic compositions (Palestrina, Anerio, Jakob Haendl, etc.,) but it has impressed itself most deeply upon the popular mind where it is known. In Italy the peasants as well as the inhabitants of Rome are said to know it by heart and to sing it with the greatest enthusiasm at the solemn Thanksgiving Services. An exceedingly simple setting of the Te Deum to the Eighth Tone is also given in *The Psalter and Canticles* (p. 378), where the BENEDICTUS, MAGNIFICAT and NUNC DIMITTIS are also given to each of the Psalm Tones. In this volume we have simply chosen Tone II for the Benedictus, and Tone VI for the Magnificat and Nunc Dimittis.

The KYRIE melody is the beautiful one of Merbecke.*

There is no historic precedent for the chanting of the LORD'S PRAYER by the Congregation, unless we except Merbecke's provision for the chanting by "the Quere with the Priest" in monotone until the petition *Lead us not into temptation*, which is sung by the Priest to the Versicle inflection with the

* Adapted by him from a longer Kyrie found in the Sarum Manual (*in Missa pro defunctis*), edit. 1543. For the original Kyrie and valuable notices of Merbecke's work for the English Liturgy, see the Preface and Appendix to *The Order of Daily Service, etc.*, edited by William Dyce, London, 1843.

Response *But deliver us from evil, Amen.* This was an adaptation of the ancient usage in which the Priest recited the Prayer *secrete* until the petition *Et ne nos inducas in tentationem*, which, with its Response by the Choir, *Sed libera nos a malo*, was sung to the Versicle Tone.* We have given this form of the melody in the Suffrages, where our text conforms to the ancient usage. Anglican editors occasionally give the Merbecke form of the priest's melody for the Lord's Prayer in the Communion Service to the Congregation in Morning and Evening Prayer. We have hesitated to thus take the melody so long identified with the ministerial function in the heart of the Communion Office, but, for the sake of completing the provision for a full Choral Service, have set the Prayer in this place in the Minor Services to monotone, with accompanying harmonies.

The SALUTATION, OREMUS and COLLECT inflections are those already given. The BENEDICAMUS is from D. Ch., and the APOSTOLIC BENEDICTION has been adapted from the same (as D. & N. *Cf.* also Sax.).

The LITANY is found in nearly all our early Orders and Cantionales. As early as 1529 Luther made a thorough revision of the old Roman *Litaniæ de omnibus Sanctis*, and gave out both a Latin and German edition of it. The Latin text and its melody appears in Los. and Pom., but seems to have had no wide usage. The traditional Litany melody of the Anglican Church is undoubtedly based upon the ancient Latin forms. The great majority of our Orders give simply the German text of Luther with the melody composed for it. This is found among the earliest in Spangenberg, 1545, but is also given by Los., R. Pf., Pom., Keuch., El., and many others. Several other melodies occasionally appear, but their use was local and short-lived, and this remains as the characteristic and universal use of the Church in Germany ever since the Reformation

* Luther seems to refer to this usage in his *Deutsche Messe* when he speaks of a "Vaterunser heimlich."

Period. All the modern editors have it, — thus Hom., Lz., Schoeb., M. Cant., Bav., End., Her., Pruss., Loh., Sax., Kr., Pet., and the recent Agende for Sweden. We have carefully collated the early and later editions, and in the adaptation to the English text have endeavored to preserve the characteristic movement and accent of the original melody.*

The SUFFRAGES are the pre-Reformation week-day *Preces* of Lauds and Vespers. The melody we give for the Kyrie is that of Merbecke. The text of the Lord's Prayer, with its omission of the Doxology and the use of the last petition as a Response, is in conformity with ancient usage, except that in the original the Prayer is said *secrete* until the last two petitions, which are given as a V and ℟. We give the Prayer in monotone and assign these two petitions the Versicle inflection. The various petitions occurring throughout the Suffrages in the form of V and ℟ are given the same form (as in Merb., Lz., Schoeb., etc.). The Second Tone is employed for the Psalmody, with the usual inflections for the Collects. The Benedicamus is from Los., also found in El., Onolz., and D. Ch.

The centuries establish some things beyond dispute. For fifteen hundred years and more Plain Song has served in the

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* The introduction of the f ♯ in the responses as given by some modern editors is a concession to modern feeling for the "leading note" and is, as Herzog maintains, "an absolute falsification of the melody and of the Lydian mode." (Pref. to *Anhang zur Agende für Bayern*, p. XVII.) For a full discussion of the use of the *Diesis* or ♯ in Gregorian Chant see the chapter in *Magister Choralis* (p. 85 ff.). Haberl here quotes from an interesting letter of Louis Schneider, as follows: — "One thing I must impress upon you; *i. e.*, to banish for ever and aye the *Diesis* from Gregorian Chant, and fly the *cross* (the sign ♯ in German is called *Kreuz*, *cross*) as the devil would. All that has ever been said or may yet be said in its justification is vain, a delusion and a snare. Between music external to the Church and Liturgical Chant there is and must be an impassable barrier, as great a distinction as there is between Heaven and Earth, between a secular banquet and the Last Supper. *I beseech of you never to be offended with the simple, earnest, strictly diatonic, proscribed, poor garment of Christ*, the Liturgical Song."

Temple. Not only has it maintained the inevitable comparison with all other forms of music born, and often buried, within this period, but it stands unapproached to-day in its peculiar sphere, and bids fair to live in beauty and usefulness when much else that now enjoys an ephemeral popularity shall be the subject of curious study to musical investigators of the centuries to come. It were presumption to discard it, and the burden of proof should fall upon those who would substitute anything else. But, unfortunately, our fathers did thus presume, and the burden falls upon those of this generation who have learned to know and to love the old melodies to bring them to the attention of the Church again, precisely as was necessary in the matter of the Liturgy itself. And this they do, not because of veneration for their age, but in recognition of their worth.

The quality of absolute churchliness, which Plain Song alone possesses, should entitle it to consideration in any age, but is an especially strong argument in the present. The Church, in many quarters at least, has tried conformity to the World, to her sorrow. She has but lost her own self-respect, and the respect of the World as well, by it. As she is given wisdom she will return to her own, and live her own true life. For there is a real, distinctive life of the Church which differentiates it from the life of the World, as truly as there is a distinctively Christian type of manhood which finds its expression in the life of the individual, and distinguishes him from men of the world. Neither is arbitrarily determined, or mechanically realized. Both must be a natural growth, the simple unfolding of deep, inner principles of belief and action. Let the Church's faith, then, again express itself in distinctive forms, whether in her Architecture, her Art, her Literature, Worship, or her Music. Let her Liturgy, as the devotional embodiment of her faith, again rule every Art that abides within her walls, and not be, as it so often is, the unrespected plaything of an essentially worldly-minded Art's vagarious mood. The historical Plain Song Liturgical Music is as distinctively ecclesiastical in essential character and in effect as the

Liturgy itself.* Its very presence in the sanctuary is a forceful protest against diseased craving for dramatic display and sensational individualism in pulpit, pew, or choir.

There is a flavor of provincialism, of individualism, about every other setting to the Liturgy. One could almost to a certainty place his hand upon the man, or type of man, who wrote it. Plain Song is catholic, universal, impersonal. It might have originated in France or Sweden, Germany, Greece, Italy or Asia from all that you can gather from its structure. When you hear it the question of origin or authorship never suggests itself to your mind. Like the Liturgy itself, the Church is its author. These authentic melodies, therefore, have the same advantages as an authentic text itself. We would scorn the presumption and suspicion the intelligence of the pastor who would reject the Church's models and frame a Liturgy of his own. There would be no possibility of arriving at a desirable uniformity of usage upon any such basis as personal taste or preference. Our COMMON SERVICE was only possible upon the platform of a common, historical consensus of the liturgies of the best age of our history. A like study of the true historical system of Liturgical Music of the Church, and, in a sense, a consensus of its beautiful melodial forms in which the Liturgy lived and breathed for centuries and which is as well qualified in respect of beauty, dignity and force to be the bearer of the liturgical text of the present, is also possible. The private com-

* We cannot too strongly emphasize the fact that Plain Song is *essentially* distinct from modern music. It is not a matter of *degree*, but a question of *kind*. The so-called "sacred" music of the modern system is in no *essential* quality different from the "secular" music of the same system. Both employ the same intervals, the same time, the same varieties of notes and the same modes or scales, with precisely the same relation of semitones to the keynote. The frequent use of the minor mode and a slow tempo are about the only especially distinguishing features of the modern "sacred" music. As Walker declares: "It is as though we freely admitted doors and windows of secular design into our churches . . . but drew the line at coal-holes and ash-heaps." (*Reason Why*, p. vi.)

positions of organists, often devoid of true liturgical consciousness and unfamiliar with the purest forms of classic periods of their own Art, cannot hope to receive more than a partial acceptance and a temporary usage.*

Not simply throughout the Church in general is uniformity of usage in the music of the Liturgy highly desirable, but within the individual congregation itself such uniformity and permanency is almost essential. The Liturgy, as its very name implies (λεῖτος, belonging to the people + the root of ἔργον, work), belongs to the entire congregation. To permit of universal participation we need a simple, unchanging setting which shall receive universal recognition, and be forever associated with the text of the Service. Such an one can be prepared from the historic music of the Church, and from it alone. Once secured it should be used whenever and wherever the Service itself is used. A single, invariable setting is sufficient for the simple Responses of the Liturgy.† The child in the Sunday-school

* The private, personal forms of Service of the period of Rationalism have their parallel in the private compositions of individual organists for the Liturgy with which the Anglican and Episcopalian Churches are so grievously afflicted, and which our Church in this country has employed as well in the absence of an available setting for the Liturgy that stood firmly upon an historical basis. The important distinction, however, must be borne in mind that while the private effusions of Rationalism were a departure from a purer standard—a destruction, in fact—the individual settings to the Liturgy in our day have been an attempt to provide the Church with something where nothing existed—an effort at reconstruction, indeed, which, though necessarily temporary in character and unsatisfactory, has been of inestimable service to the Church.

† The old Cantionales contain a dozen or more Glorias, Kyries, etc., a different one for each Festival. Liliencron, in his discussion of the new Swedish Agende which has a similarly elaborate *de tempore* provision, beautifully says: "As the ancient Church marked the different Seasons by changing colors of paraments and priestly vestments, so she gave her text a different sound for the ear by changing melodies and thereby opened ever new ways for the text to the hearts of the hearers. The musical settings form, so to speak, the paraments of the text." (*Siona*, June, 1898.) But in the old Orders these varying melodies were entirely for the Choir, as is largely

and the adult in the congregation can then sing the same text to the same melody on Christmas and in Lent. In the present state of affairs each Festival too frequently brings with it a new Service setting for the Sunday-school, all perhaps differing from the one in use in the Church Service itself. The congregation, too, often but begins to accustom itself to one setting when another Season of the Church Year brings a different one into use and paralyzes the tongues in the pew. The ideal Service recognizes the ever-present, unchanging needs of the worshipping congregation as reflected in the invariable elements of the Liturgy, and at the same time provides for the celebration of the particular fact or phase of redemption announced by the Lessons for the Day by the variable elements. In so far as the elements of the Liturgy are unchangeable, the music should also be unchangeable. The changing Introits, Graduals, Antiphons, Responsories and other *propria* of the Choir; the Hymns and Psalms of the congregation, and the Lessons, Prayers and Sermon of the pastor together with the distinctively organ numbers, afford ample variety. Such a Service will be characterized by solidity, unity and interesting variety.

It must be borne in mind that in discussing our Service Music we are considering a highly developed art-form. We are far beyond the requirements of mere necessity or simple utility. We are dealing with an adiaphoron. As all Art, it requires intelligence and culture both for its expression and for its appreciation. The Liturgy itself is infinitely more than a convenient form of words prepared for responsive use. It is a veritable poem, expressive of the deepest Christian intelligence and feeling and embracing within its marvelous scope every word of God to man and every response of man to God. The music of

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the case in the Swedish Agende. Ours must be for the people's use. There is a field which properly belongs to the Choir, and there is ample opportunity and pressing need for personal, independent work on the part of our organists and composers in this, while giving to the congregation the simple, invariable, historical melodies that belong to the invariable text of the Liturgy.

the Liturgy is its most beautiful vesture, its festal garb. That God is pleased to accept of the offerings of human Art in His service is abundantly witnessed by the wealth of distinctively symbolical beauty, which, by His own command, adorned and enriched the Tabernacle and later Temple Services. The Blessed Saviour Himself made unceasing use of every element of beauty that He had first caused to speak in Nature in pointing His truth and winning men to it. There are those to-day who attach but little importance to the cultivation and employment of the Beautiful in Divine Worship. Though at great pains to indulge their artistic tastes in their homes and social relations, when they come to worship they prefer to deaden the æsthetic sense the Creator gave them and commune with their God with self-crippled powers. Such worship is not the humble offering of Mary, but rather the sinful withholding of Ananias. We must ever strive to bring unto God an offering of every fruit of our mind and hand, the first and best. The higher our conception of Him the more elevated will our artistic ideal become. Only when we have thus endeavored to clothe our devotion in forms of beauty and brightness expressive of the joy of our redeemed manhood ; only when we have given Him in this part of our walk and conversation the truest and loveliest—the very best of which we are capable—only then can we hope to hear the word spoken to Mary, "She hath done what she could." And such a consecration of the Beautiful to the service of Him who created it will, under His providence, have no small share in impressing upon the world the force of the Truth as it is in Christ Jesus, and in winning men to it.

Many congregations, however, are small in number and limited in resources. And, furthermore, in the largest congregations it is not always expedient, not always unto the edification of the largest number, to employ forms which the few may understand and love. Culture, education, growth of taste is necessary, as in the understanding of every art-form. Hence while we have provided in this work for the completest form of

a Choral Service, should such be at any time or place desirable, we realize that perhaps the chief value of this part of our work, for the present at least, will lie in the uncovering of the principles and forms that guided the worship of our Church in the days of her greatest faith and greatest power. It is a contribution to historical study, but we trust it may be more than this. For while it would be a grievous blunder for the enthusiasm of pastor or organist to lead inadequately equipped or ill-informed congregations to essay the elaborate Choral Service for which we provide, yet at least the fundamental principles and forms of a pure Art should be employed in the very simplest structure. A modest chapel should display the same churchly character that speaks in greater power and variety in the lofty cathedral. Thus the Responses which we supply have been selected with particular reference to their practical use by the congregation, and can readily be employed in the simplest Service. The complete provision made for the elaborate Choral Service should not, therefore, distract and discourage those seeking a simple setting for the Service as ordinarily used. If the Minister's Intonations, the Choir numbers (Hallelujah and Sentence, etc.), and the more involved forms given to the parts of the Service usually said and not sung (Nicene Creed, etc.), are eliminated, the remainder will be found to be exceedingly simple and well adapted to the requirements of congregational response. The chief purpose of our work has been to restore these beautiful Responses to the Church. The inclusion of the minister's Intonations followed as a logical corollary, demanded alike by the wish for historical and artistic completeness.*

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* The name *Choral Service Book* was chosen not simply with reference to the accepted meaning of the "Choral Service" as a Service entirely vocal, with Intonations and Responses alike rendered musically, but because of the earlier significance of the word "Choral," which designated the whole body of Gregorian Song, the *modus legendi choraliter*, the *cantus choralis*. The customary reference to a Hymn Tune as a "Choral" is not historically correct. The Lutheran Choral, in this sense, is a metrical hymn. The original

The task we assigned ourselves was not free from difficulties. After sifting the mass of material, and determining the more obvious points, more remained than simple translation or mere adaptation. The endeavor to preserve the natural accent and free rhythm of the text and the essential and distinctive qualities of Plain Song as well, involved accurate weighing of delicate points of value and accent, both verbal and musical, and rendered necessary the rejection of many melodies, beautiful in themselves but otherwise unsuitable.

The variations in the text of the Services in the different editions of the three General Bodies is most lamentable, and, it seems to us, largely inexcusable. The form we have chosen for our text is that of the latest edition of the General Council (1900), which contains some changes from the earlier G. C. editions. The most important variations in text in the editions of the United Synod of the South and the General Synod have been indicated, and provided for where necessary, in the footnotes.

The variations in rubrics in the different editions are so numerous that it was found impossible to adhere to any one set and indicate the deviations. It was also felt that a Service Book of this character could well omit the unimportant rubrics. Hence the rubrics given are constructed from the really necessary ones given in the different editions of the Common Service. Nothing has been introduced which has not the sanction of at least one edition, though many rubrics have been adapted to the peculiar provisions of a Choral Service Book by the omission of the direction "*or said*" where various parts of the Service are ordered to be "*sung or said.*"

Those familiar with the ancient Office Books will observe the conformity to ancient usage in many details of this work. It was impossible to use the customary red-lined staff for the Minister's Intonations without also giving the old Gregorian

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Gregorian *choral* is a prose recitative. In the old Cantionales the distinction was indicated by the use of modern, or "measured," and the older Gregorian notes. (Thus Spangenberg, etc.)

notation. This latter was deemed inadvisable. Hence rubricated inital letters have been employed to distinguish, without further indication, the Intonations from the Responses.

The Accompanying Harmonies to the Responses which have been provided for the Organist have been prepared in conformity with the principles followed by the stricter school of Gregorian harmonists.* The intonations are unaccompanied, which is of course the historic practice.†

For the information of those who may desire to pursue the study of our Liturgical Music still farther we have thought it well to append a Bibliographical List of the more important works which we have had constantly at hand in our own work. The list is not exhaustive, but contains the works we have found most helpful in our particular line of investigation.

We cannot but record our sincere appreciation of the generous assistance extended us by many friends at every stage of the book's development. Especially would we gratefully acknowledge the cordial interest and valued suggestions of the Rev. D. H. Geissinger, D.D., the Rev. J. F. Ohl, Mus. Doc., and the Rev. Prof. A. Spaeth, D.D., LL.D., as well as the repeated kindness of Mr. B. Frank Weyman.

In conclusion let us emphasize the absolute necessity of *study* of the principles and forms of this music before its use is attempted. All art requires study. Gregorian Music is not

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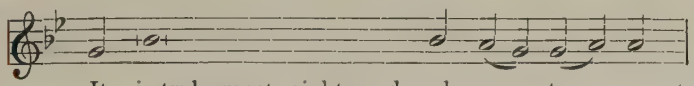
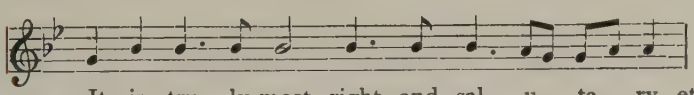
* These principles will be found fully stated by Haberl. (*Magister Choralis*, pp. 199-217.)

† The various editors who have supplied some of the Intonations with Accompaniments apologize for it as a possibly helpful expedient, but agree that it is not ideal and that it is historically and artistically incorrect. (Thus Schoeberlein, *Schatz*, pp. 11, 12; Herzog, *Musik. Anhang zur Agende* (*Bayern*), p. VIII; the editors of the recent Swedish Agende in *Siona*, 1898, p. 105, etc) It is not a mere coincidence that the finest choirs in the world are to be found in the Greek and Russian churches, where the organ is absolutely forbidden. For discussion of the use of the organ see Liliencron, *Liturg.-musik. Geschichte*, p. 110 ff., and Rietschel, *Die Aufgabe der Orgel im Gottesdienste, etc.*, Leipzig. 1893.

an exception. Where unpopular it is usually because misunderstood and in consequence badly interpreted. Here as elsewhere "*corruptio optimi pessima.*" Especially must its distinctively unmetrical and rhythmically free character be apprehended. This and its different scale system really differentiate it from modern music. There are no measures and bars. There is no absolute time value. Modern notation has been employed because the old notation would be understood by but a very few. Hence "whole" and "half" notes have been used, but the difference between them is simply *suggestive* of a difference in stress, emphasis or accent as found in the text itself. The verbal accent and prose rhythm are supreme; they dominate the melodic and rhythmic structure of the Chant itself. It is quite impossible to give an accurate representation, but, for the sake of illustration, we may say that the *Vere dignum*, noted thus:



will be sung more approximately as follows:



The rendering is in *unison*, a melodic Choral Reading, a free but dignified and impressive recitative. The rules for good declamation apply with equal force to Plain Song. Enunciation, accent, pausing and breathing must be given closest attention, while the musical expression—the shading and coloring—must be studied and marked by differences of tempo and dynamics just as carefully as in the interpretation of any modern composition. Plain Song and *adagissimo*—and, worst of all, a measured *adagissimo*—seem to be inseparably associated in the minds of

many organists. There must be freshness and life as well as solemnity and dignity.

The most careful reading of a single brief treatise upon the subject, however, cannot hope to furnish a thorough comprehension of the inner spirit of the true Service Music,—its real significance and value as an Art-form and as an instrument of Worship. As the Liturgy is infinitely more than a mere form of words, Plain Song is infinitely more than a collection of notes set to these words. We can never hope to have a generally adequate conception and appreciation of either the Liturgy or its Music until we have provided for the systematic instruction of both the clergy and the organists in these departments. Upon the clergyman and the organist, or choirmaster, chiefly rests the great responsibility for a pure and helpful interpretation of the Church's spirit of worship. It is not sufficient for the pastor to know a few historical facts concerning the Liturgy, and for the organist to know the technique of his instrument and have a passing acquaintance with organ and anthem literature. The pastor should know the Liturgy in its every relation,—historical, theoretical, and especially practical, and should not be utterly ignorant of the theory and practice of its Music. The music of the Service is as truly within his sphere of study as is the proper Architecture of the Church or the vestments and colors for the Altar.* The organist should be at home in the department of a truly Sacred Music, understanding the theory and practice of the true Liturgical Song, which he

* The Music of the Liturgy is "an essential part of public worship; its history is a portion of Church History; the knowledge of it, from an historical and liturgical point of view, is part of theological science." (Meister, quoted by Haberl, *Magister Choralis*, p. 221.) Krutschek (*Die Kirchenmusik*, p. xv) contends that it is a fundamental error to suppose that Church Music is exclusively a musical study, and that only those of the clergy who are musically gifted or cultured should concern themselves about it. "Nicht nur Musik heisst sie, sondern Kirchen musik; das Wort 'Kirchen'—steht voran. Sie ist zuerst eine liturgische, und dann erst eine musikalische Sache."

can only hope to do when he understands something of the spirit, the history, and the significance of the Liturgy itself.* Among the needs of our Church at the present time two are most urgent: adequate provision for both liturgical and musical instruction in our Theological Seminaries, and provision for both liturgical and liturgico-musical instruction for our organists.

The centre of our worship is the Word and Sacraments. These are directly enfolded in the Liturgy with its Music. All else belongs to the more outward vestments and courts. The Music of the Liturgy, therefore, is the animating centre of the Music of the Church. Its influence dominates the other musical elements and largely determines their character. Here is the point, then, to begin in the effort to advance the cause of a purer Church Music. The true development of our Service Music in the future will inevitably be upon the principles and forms we here present. We would be by no means certain of this if the Service we offer were our own invention. We have not simply added another to the list of private, individual compositions as a setting for the liturgical text. It is the historic Service Music of the Church. The history as well as the true spirit and genius of our Church lead us into the way of return to it. There is no other path, as there was none other in the reconstruction of the Liturgy. These impersonal, historical types are the only forms that rise above individual taste and eliminate the "personal equation." It is a marvel that they have not been restored to the Church ere this. The Liturgy was sought again and found, but when brought back into the

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* "No matter how great his musical talents otherwise may be, the choirmaster who cannot identify his way of thinking with that of the Church, as expressed in her Liturgy, and who fancies that he adequately discharges his duty by merely *making music* whilst a religious function is being gone through, is deficient in one of the most important qualifications for his position." (Haberl, *Magister Choralis*, p. 225.) It is this lack of this true *liturgical* sense, and not any poverty of musical knowledge or skill, that makes modern "sacred music" so unsatisfactory.

Temple to take its rightful place, it had only borrowed ill-fitting garments or rough homespun to cover its cold nakedness. Its own royal robes of surpassing loveliness, in the fashioning of which the Church had labored for a thousand years, were forgotten.

In our effort to clothe the Liturgy again in her own we can only plead sincerity of purpose, constant adherence to highest standards, and conscientious effort. It has been for us, as for Guidetti, "*opus quidem nullius ingenii, multarum tamen vigiliarum.*" On this great subject we cannot hope to have said the last word. We shall be satisfied if our study shall help the Church to take a single step in the direction of a higher, purer ideal and a more acceptable service. May the great Head of the Church so use it.

THE EDITORS.

Whitsuntide, 1901.

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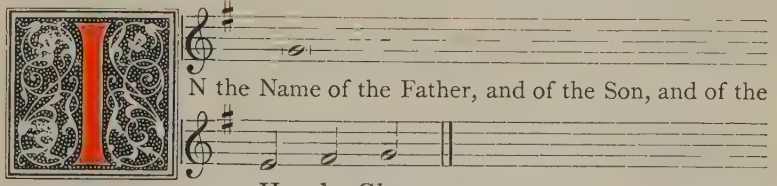
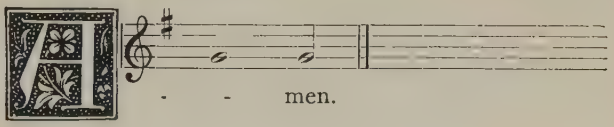
The Order of Morning Service, or the Communion.

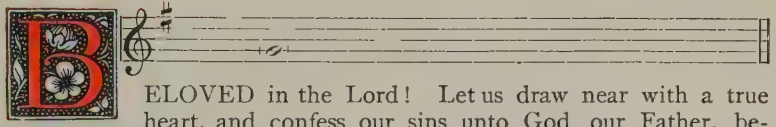
¶ A Hymn of Invocation of the Holy Ghost may be sung.

¶ The Minister, standing before the Altar, shall begin the Service as here followeth, the Congregation standing.

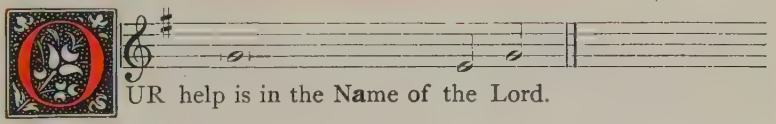


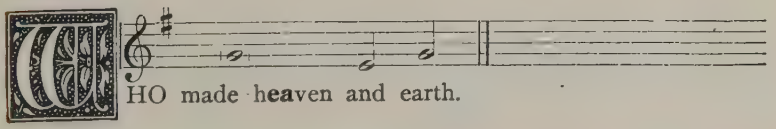


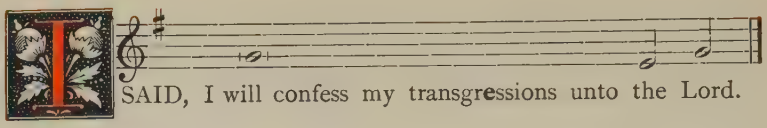
The Confession of Sins.

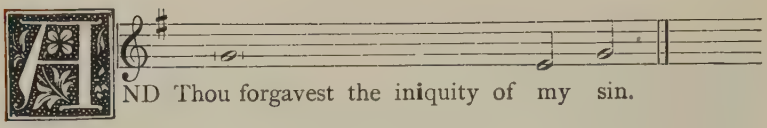

BELOVED in the Lord! Let us draw near with a true heart, and confess our sins unto God our Father, beseeching Him, in the Name of our Lord Jesus Christ, to grant us forgiveness.

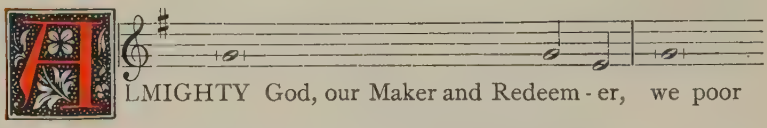
¶ Then, all kneeling or standing, shall be sung:

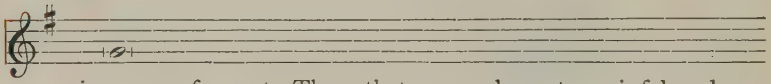


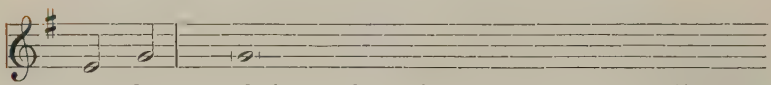


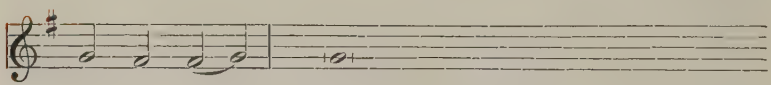

I SAID, I will confess my transgressions unto the Lord.

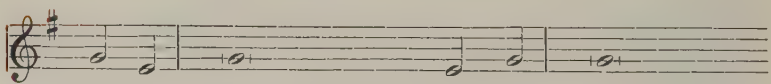

AND Thou forgavest the iniquity of my sin.


ALMIGHTY God, our Maker and Redeem - er, we poor


sinners confess unto Thee, that we are by nature sinful and

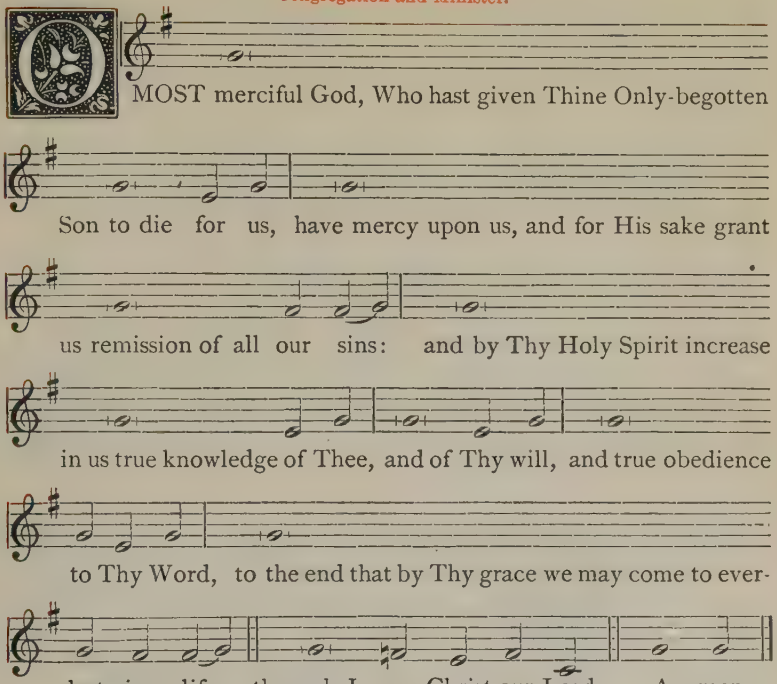

un - clean, and that we have sinned against Thee by thought,


word, and deed. Wherefore we flee for refuge to Thine infinite

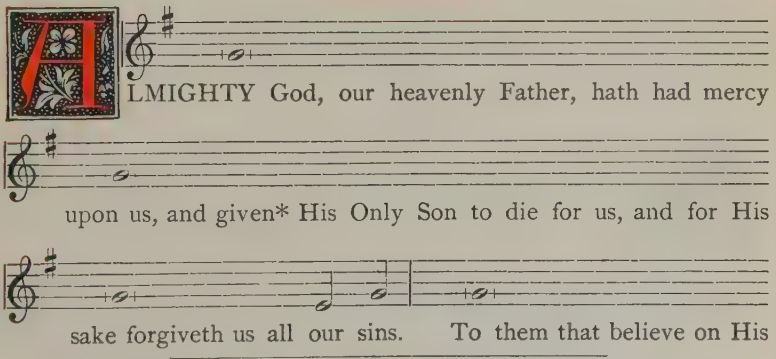

mer - cy, seeking and imploring Thy grace, for the sake of our

Lord Je - sus Christ.

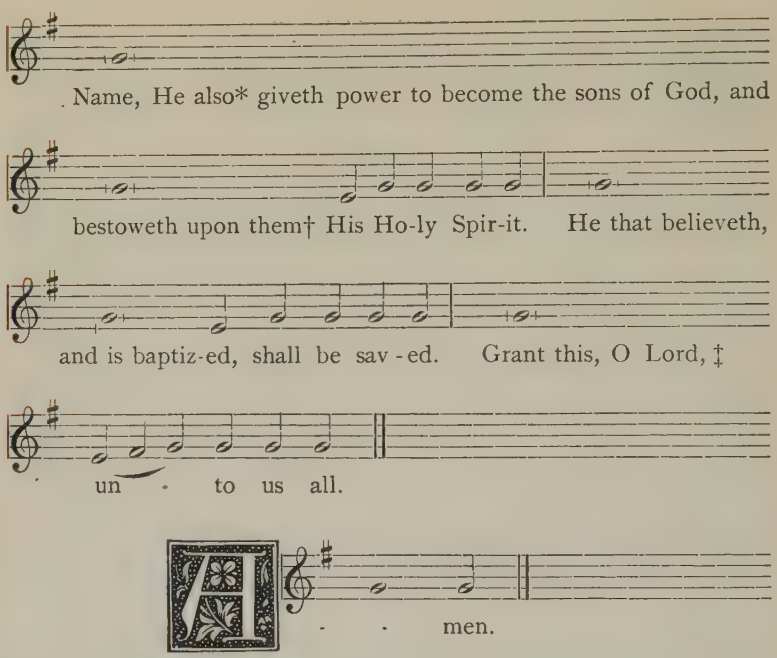
Congregation and Minister.


O MOST merciful God, Who hast given Thine Only-begotten
Son to die for us, have mercy upon us, and for His sake grant
us remission of all our sins: and by Thy Holy Spirit increase
in us true knowledge of Thee, and of Thy will, and true obedience
to Thy Word, to the end that by Thy grace we may come to ever-
last - ing life, through Je - sus Christ our Lord. A - men.

Minister, standing.


ALMIGHTY God, our heavenly Father, hath had mercy
upon us, and given* His Only Son to die for us, and for His
sake forgiveth us all our sins. To them that believe on His

* *and hath given*—[U. S. S., G. S.]


Name, He also* giveth power to become the sons of God, and
bestoweth upon them† His Ho-ly Spir-it. He that believeth,
and is baptiz-ed, shall be sav-ed. Grant this, O Lord, ‡
un - to us all.
men.

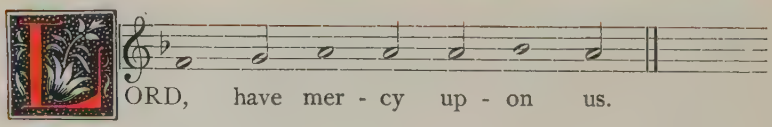
¶ Then, all standing to the close of the Collect, the Choir shall sing

The Introit for the Day.

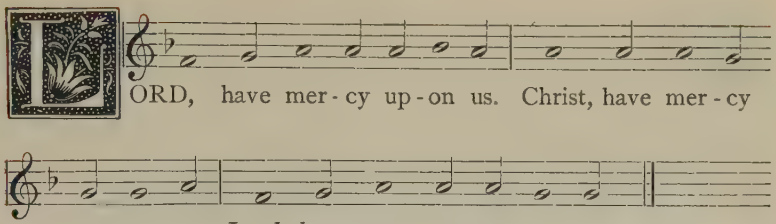
(Pages 96–141.) ⁂

The Kyrie.

¶ The Kyrie may be sung as a single Response, or each petition may be sung responsively by the Minister and Congregation.

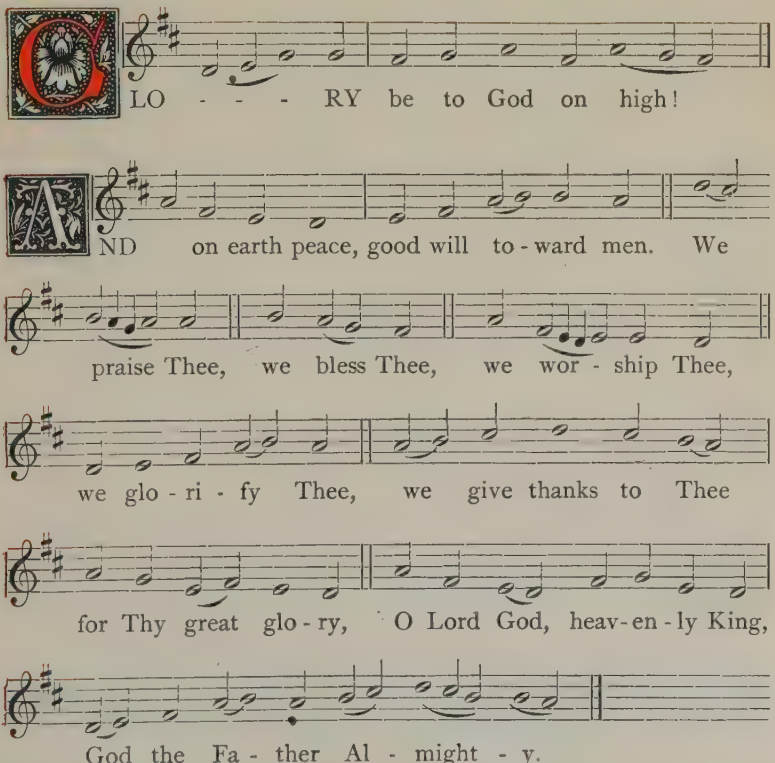


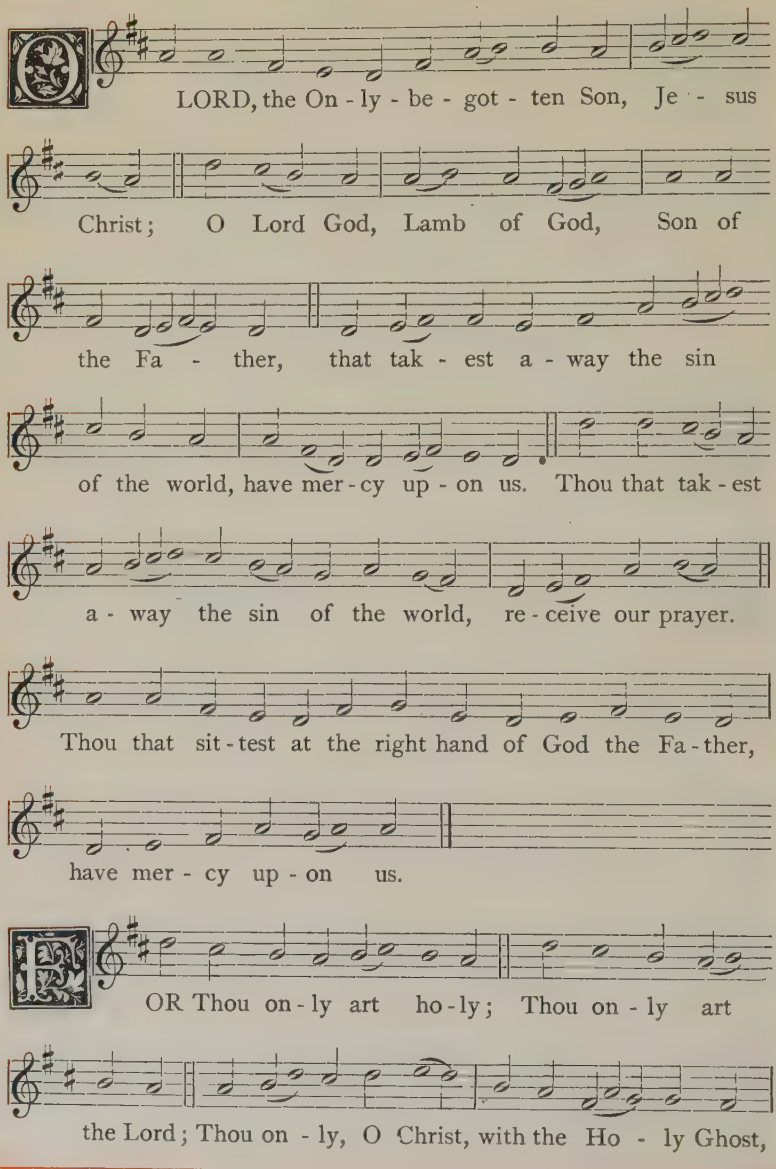
* *He giveth power*—[U. S. S., G. S.]
† *and hath promised them*—[U. S. S., G. S.]
‡ *Grant this, Lord,*—[U. S. S., G. S.]
⁂ When the Introit is *said*, and not sung, the Gloria Patri may be chanted to one of the Psalm Tones.

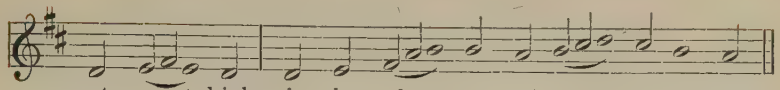


The Gloria in Excelsis.

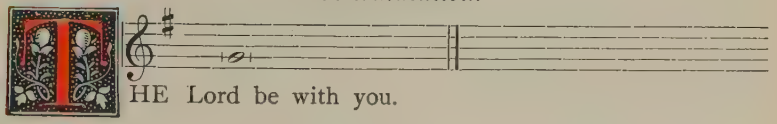
¶ Instead of the Gloria in Excelsis, another Canticle or Hymn of Praise may be sung, except on Festival Days, and when there is a Communion.

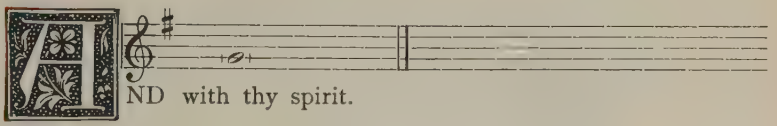

GLO - - - RY be to God on high!
AND on earth peace, good will to-ward men. We
praise Thee, we bless Thee, we wor-ship Thee,
we glo-ri-fy Thee, we give thanks to Thee
for Thy great glo-ry, O Lord God, heav-en-ly King,
God the Fa-ther Al-might-y.

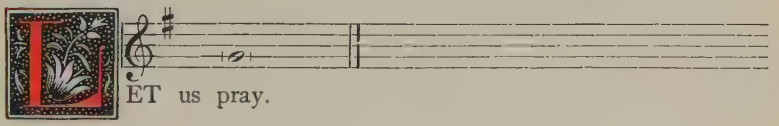

LORD, the On - ly - be - got - ten Son, Je - sus
Christ; O Lord God, Lamb of God, Son of
the Fa - ther, that tak - est a - way the sin
of the world, have mer - cy up - on us. Thou that tak - est
a - way the sin of the world, re - ceive our prayer.
Thou that sit - test at the right hand of God the Fa - ther,
have mer - cy up - on us.
OR Thou on - ly art ho - ly; Thou on - ly art
the Lord; Thou on - ly, O Christ, with the Ho - ly Ghost,



The Salutation.





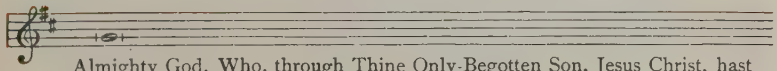


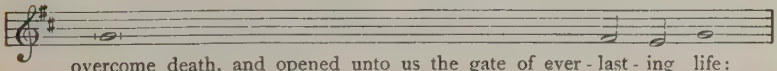
The Collect for the Day.

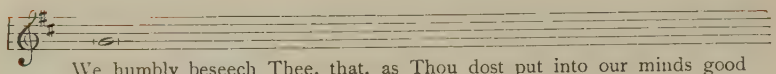
(Pages 77–95.)

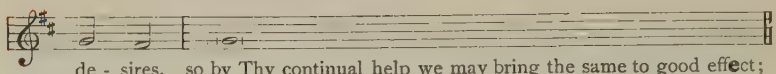
Two inflections are used in the Collect, fa, mi, re, fa, and fa, mi. The first is employed at the end of the first important phrase or clause of the prayer; the second at the break in thought in the remaining portion. When a Collect is so short that no opportunity is afforded for two inflections, the second is omitted. The second inflection never precedes the first in the body of the prayer, and each inflection is used but once, however many the clauses. The vowel of the accented syllable of the last word before the Ending is prolonged. In the Ending the order of inflections is reversed, and fa, mi, is sung to our Lord, and fa, mi, re, fa, to the Holy Ghost: e. g.

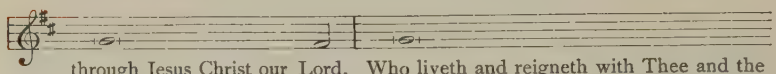
COLLECT FOR EASTER DAY.

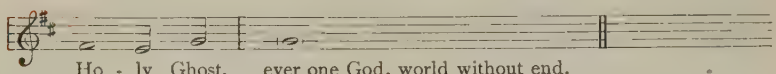


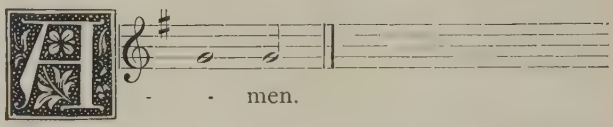








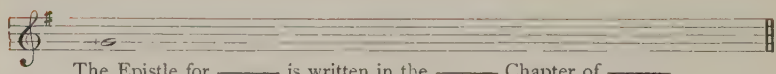




¶ Then shall the Minister read the Epistle for the Day. Other Scripture Lessons may be read before the Epistle, but the Epistle and Gospel for the Day shall always be read.

The Epistle for the Day.

The Epistle is sung in monotone with but one inflection, at a mark of Interrogation, where the melody falls a semitone and returns to the reciting note. The inflection is made on the last word of the sentence if a monosyllable or accented; in a polysyllabic word the voice falls on the accented syllable. The Announcement is in monotone: e. g.

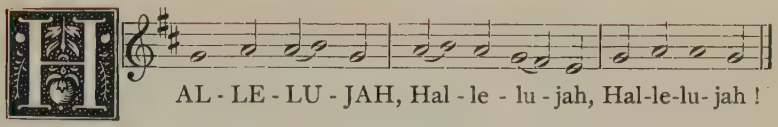


¶ The Epistle ended, the Minister shall say: Here endeth the Epistle.

The Hallelujah.

¶ Instead of the simple **Hallelujah**, a **Sentence** for the Season of the Church Year may be sung with it; or a **Psalm**, **Canticle**, or **Hymn** may be sung after the **Hallelujah**.

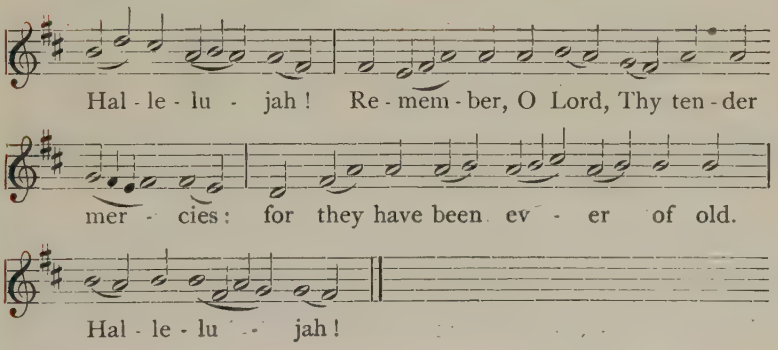
¶ In the Passion Season the **Hallelujah** is omitted.



The Hallelujah and Sentence.

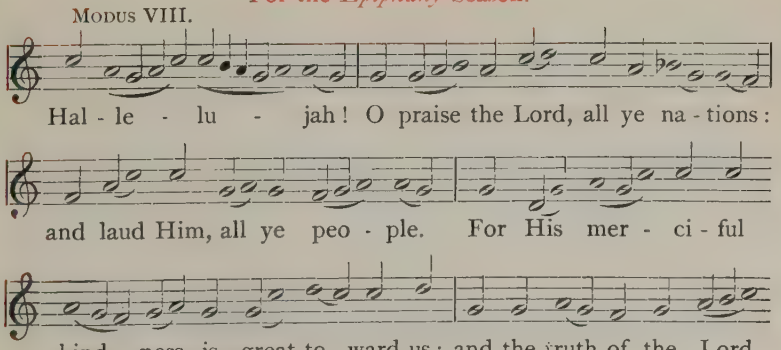
For *Advent*.

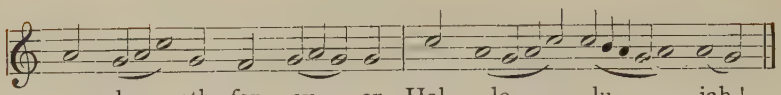
Modus IV.



For the *Epiphany* Season.

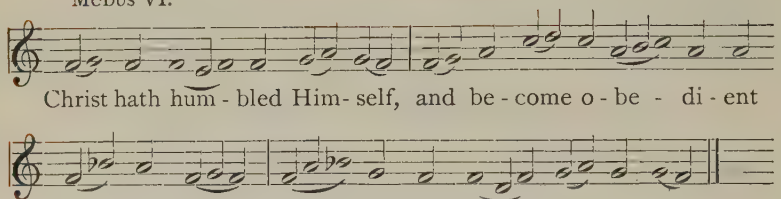
Modus VIII.


Hal - le - lu - jah ! O praise the Lord, all ye na - tions:
and laud Him, all ye peo - ple. For His mer - ci - ful
kind - ness is great to - ward us: and the truth of the Lord



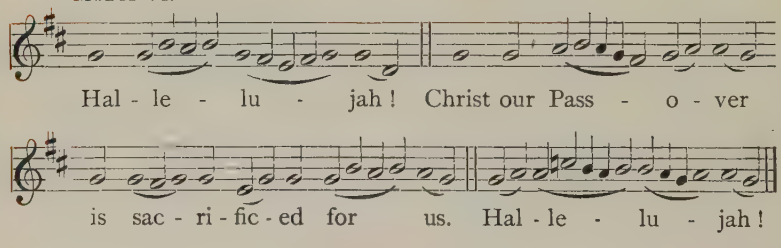
For the *Passion* Season.

Modus VI.



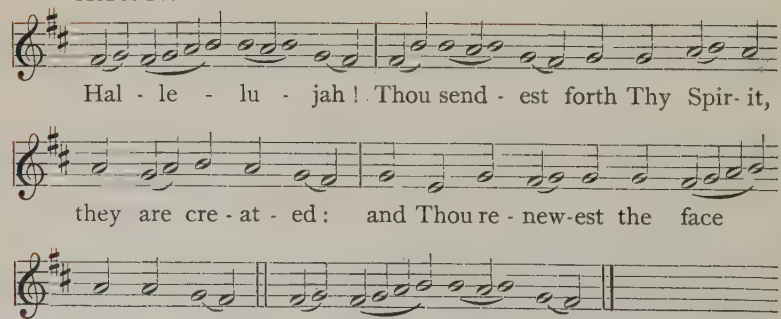
For the *Easter* Season.

Modus VI.



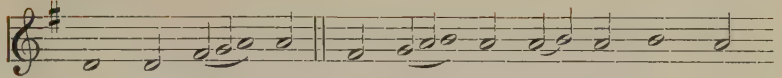
For *Whitsuntide.*

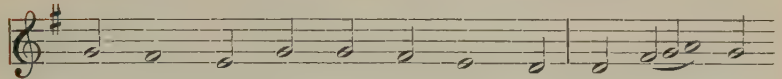
Modus IV.

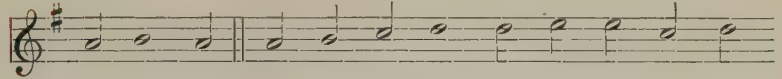


From *Trinity* to *Advent*.

MODUS VII.

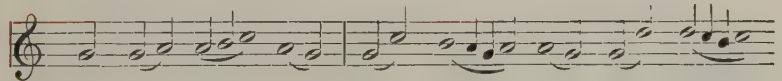


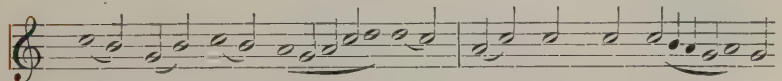


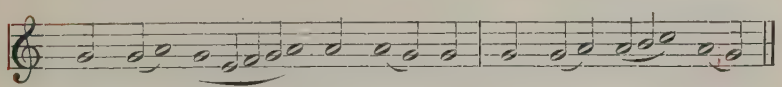


Or this:

MODUS VIII.

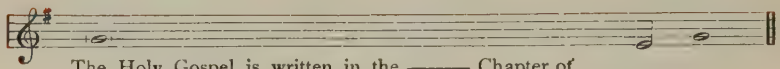




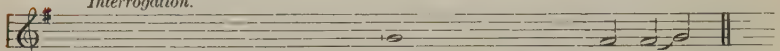


The Gospel for the Day.

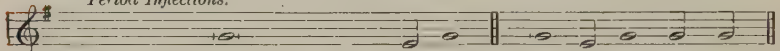
The Gospel has three inflections: the Interrogation, the Period, and the Close. The Interrogation is the same as in the Epistle. The Period falls a minor third and returns to the reciting note, which inflection should not be made after the fourth or before the sixth last syllable of the sentence, unless the last word is a monosyllable, when the fall precedes it one syllable and the return to the reciting note is made on the last word. At the Close the voice falls a minor third and returns to the reciting note with the intermediate si (do, la, si, do), sung slowly and impressively. The Announcement takes the Period inflection: e. g.



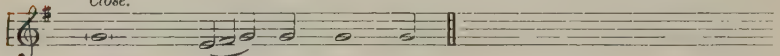
Interrogation.



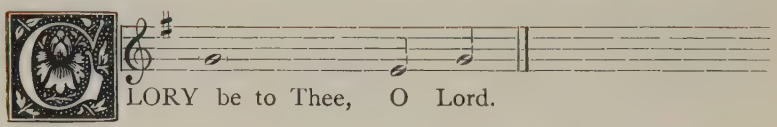
Period Inflections.



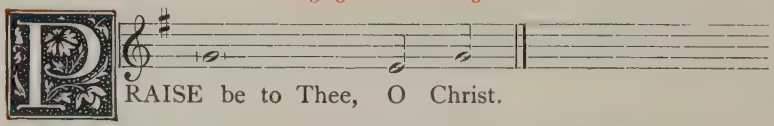
Close.



¶ The Congregation, rising at the Announcement of the Gospel, shall sing:

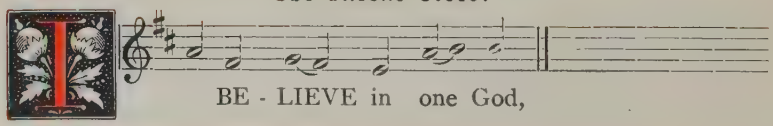


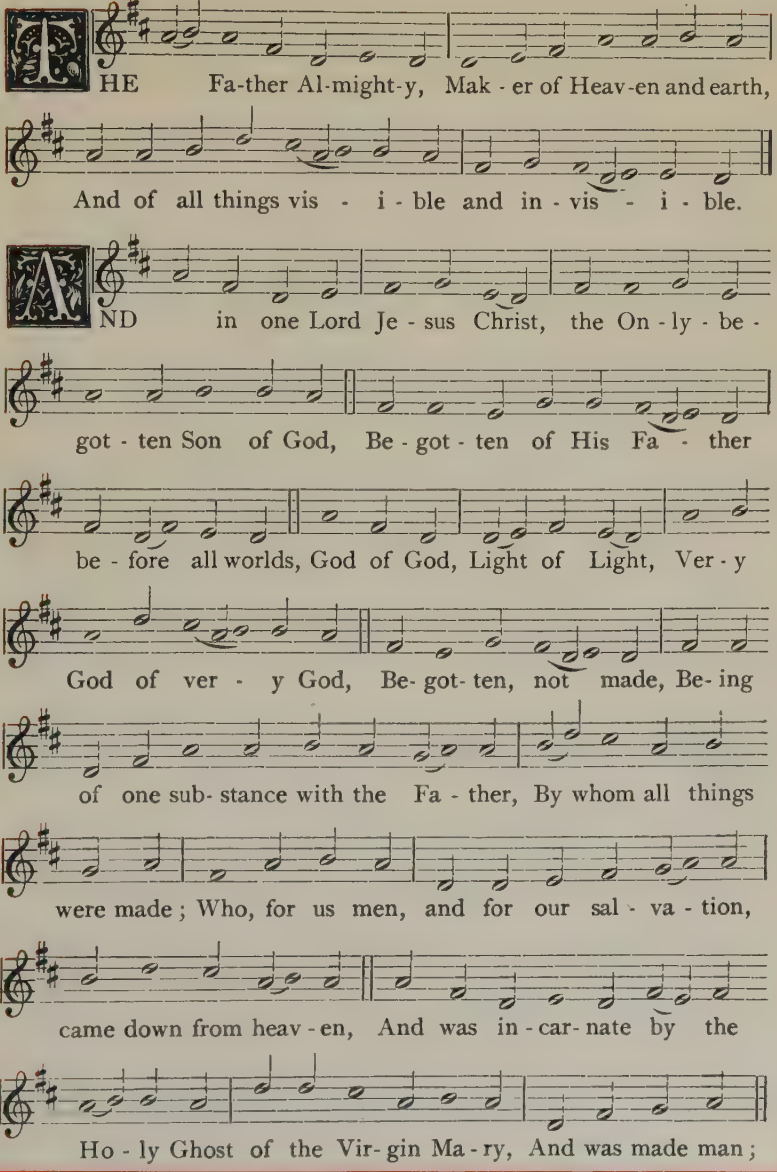
¶ The Gospel ended, the Minister shall say: Here endeth the Gospel, and the Congregation shall sing:

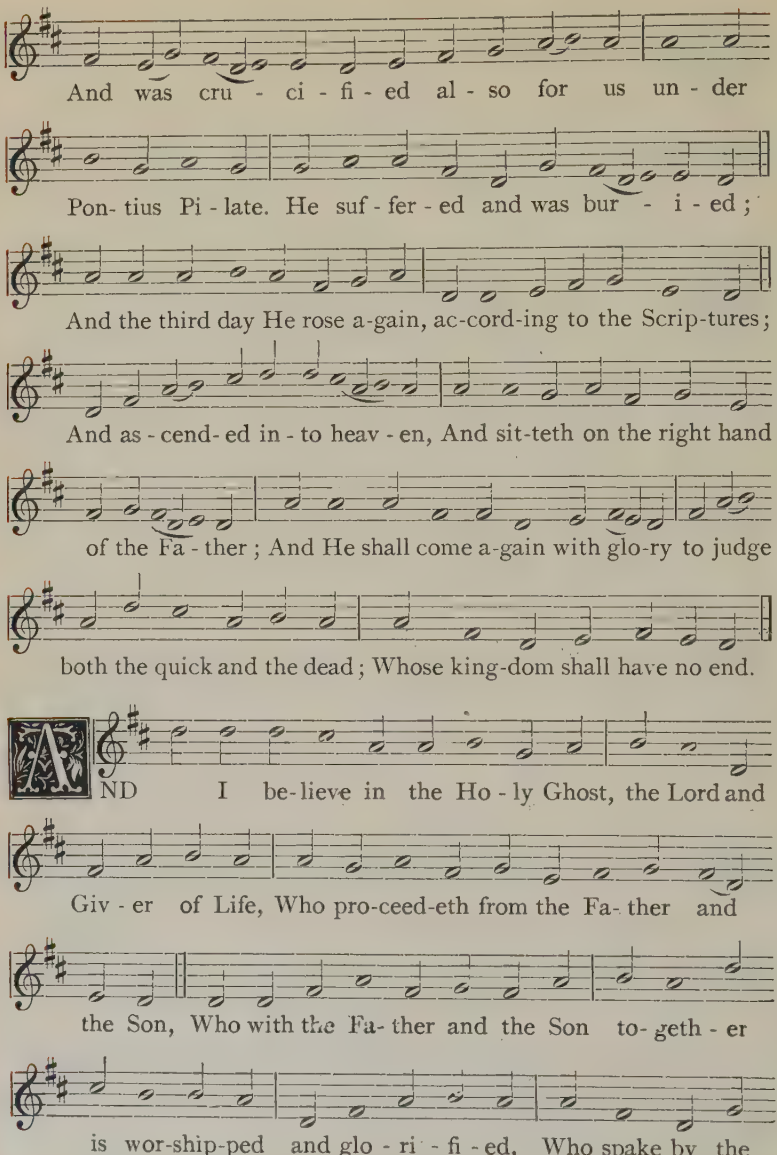


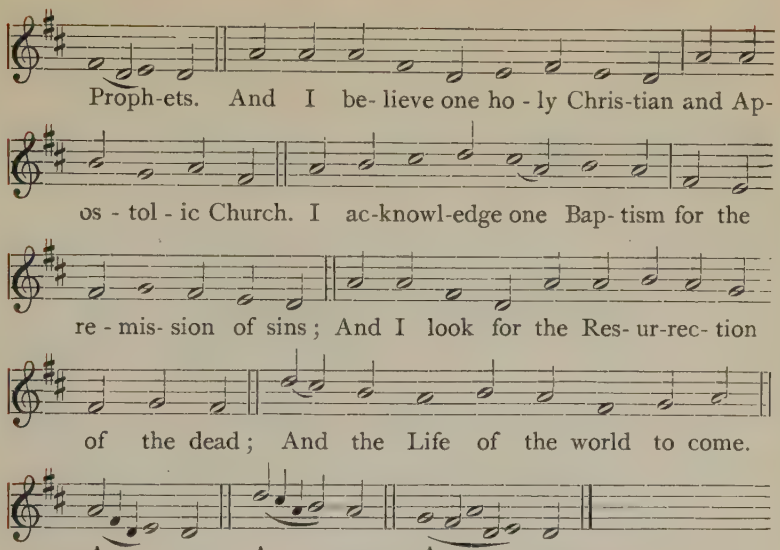
¶ Then shall be said or sung the Nicene Creed, or the Apostles' Creed; but if there be a Communion, the Nicene Creed shall be used.

The Nicene Creed.

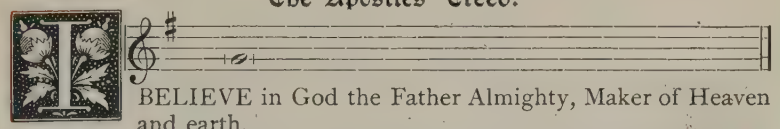



THE Fa-ther Al-might-y, Mak - er of Heav-en and earth,
And of all things vis - i - ble and in - vis - i - ble.
AND in one Lord Je - sus Christ, the On - ly - be -
got - ten Son of God, Be - got - ten of His Fa - ther
be - fore all worlds, God of God, Light of Light, Ver - y
God of ver - y God, Be- got- ten, not made, Be- ing
of one sub- stance with the Fa - ther, By whom all things
were made; Who, for us men, and for our sal - va - tion,
came down from heav - en, And was in - car- nate by the
Ho - ly Ghost of the Vir- gin Ma - ry, And was made man;


And was cru - ci - fi - ed al - so for us un - der
Pon- tius Pi - late. He suf - fer - ed and was bur - i - ed;
And the third day He rose a-gain, ac-cord-ing to the Scrip-tures;
And as - cend- ed in - to heav - en, And sit-teth on the right hand
of the Fa - ther; And He shall come a-gain with glo-ry to judge
both the quick and the dead; Whose king-dom shall have no end.
AND I be-lieve in the Ho - ly Ghost, the Lord and
Giv - er of Life, Who pro-ceed-eth from the Fa- ther and
the Son, Who with the Fa- ther and the Son to- geth - er
is wor-ship-ped and glo - ri - fi - ed, Who spake by the


Proph-ets. And I be- lieve one ho - ly Chris-tian and Ap-
os - tol - ic Church. I ac-knowl-edge one Bap- tism for the
re - mis- sion of sins; And I look for the Res- ur-rec- tion
of the dead; And the Life of the world to come.
A - men. A - men. A - men.

The Apostles' Creed.



I BELIEVE in God the Father Almighty, Maker of Heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Christian Church, the Communion of Saints; The Forgiveness of sins; the Resurrection of the body; And the Life everlasting. Amen.

¶ Then may a Hymn be sung, and the Minister shall go into the Pulpit. After the Hymn shall follow

The Sermon.

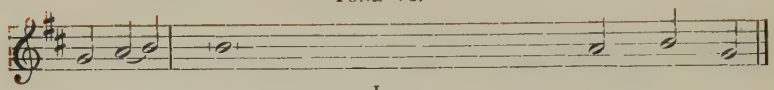
¶ The Sermon ended, the Congregation standing, the Minister shall say:

THE peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus.

The Offertory.

¶ One of the Offertories here following, or any other suitable Offertory, may be used.

TONE VI.



I.

THE SAC- rifices of God are a bro - - - - | *ken* | spir- | it :
2. Do good in Thy good pleasure un- | *to* | Zi- | on :
3. Then shalt Thou be pleased with the sacrifices of | right- | eous- | ness:

II.

CRE-ATE in me a clean . . . . . | heart, | O | God :
2. Cast me not away from . . . . | *Thy* | pres- | ence :
3. Restore unto me the joy of Thy . | *sal-* | va- | tion :

¶ Then shall follow the General Prayer.* The Prayer here following may be used; or, if there be no Communion, the Litany, or a selection from the Collects and Prayers, or any other suitable Prayer.

The General Prayer.

ALMIGHTY and most merciful God, the Father of our Lord Jesus Christ: We thank Thee for all Thy goodness and tender mercies, especially for the gift of Thy dear Son, and for the revelation of Thy will and grace; and we beseech Thee so to implant Thy Word in us, that, in good and honest hearts, we may keep it, and bring forth fruit by patient continuance in well doing.

Most heartily we beseech Thee so to rule and govern Thy Church universal, with all its pastors and ministers, that it may be preserved in the pure doctrine of Thy saving Word, whereby faith toward Thee may be strengthened, and charity increased in us toward all mankind.

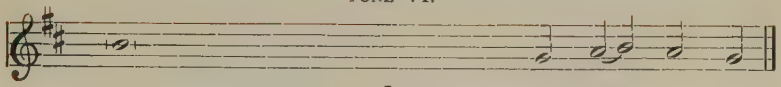
Grant also health and prosperity to all in authority, especially to the President [and Congress] of the United States, the Governor [and Legislature] of this Commonwealth, and to all our Judges and Magistrates; and endue them with grace to rule after Thy good

* In the Orders of the U. S. S. and the G. S. the Offerings are gathered before the General Prayer.

The Offertory.

¶ One of the Offertories here following, or any other suitable Offertory, may be used.

TONE VI.



I.

1. a broken and a contrite heart, O God,					
	Thou	*wilt*	not	de-	spise.
2. Build Thou the walls of	*Je-*	ru-	sa-	lem.	
3. with burnt-offering and whole . . .	*burnt-*	of-	fer-	ing.	

II.

1. and renew a right spir- - - - - -	*it*	*with-*	in	me.
2. and take not Thy Holy	Spir-	it	from	me.
3. and uphold me with	Thy	free	Spir-	it.

pleasure, to the maintenance of righteousness, and to the hinderance and punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty.

May it please Thee also to turn the hearts of our enemies and adversaries, that they may cease their enmity, and be inclined to walk with us in meekness and in peace.

All who are in trouble, want, sickness, anguish of labor, peril of death, or any other adversity, especially those who are in suffering for Thy Name and for Thy truth's sake, comfort, O God, with Thy Holy Spirit, that they may receive and acknowledge their afflictions as the manifestation of Thy fatherly will.

And although we have deserved Thy righteous wrath and manifold punishments, yet, we entreat Thee, O most merciful Father, remember not the sins of our youth, nor our many transgressions; but out of Thine unspeakable goodness, grace and mercy, defend us from all harm and danger of body and soul. Preserve us from false and pernicious doctrine, from war and blood-shed, from plague and pestilence, from all calamity by fire and water, from hail and tempest, from failure of harvest and from famine, from anguish of heart and despair of Thy mercy, and from an evil death. And in every time of trouble, show Thyself a very present Help, the Saviour of all men, and especially of them that believe.

Cause also the needful fruits of the earth to prosper, that we may enjoy them in due season. Give success to the Christian training of the young, to all lawful occupations on land and sea, and to all pure arts and useful knowledge; and crown them with Thy blessing.

¶ Here special Supplications, Intercessions, and Prayers may be made.

These, and whatsoever other things Thou wouldest have us ask of Thee, O God, vouchsafe unto us for the sake of the bitter sufferings and death of Jesus Christ, Thine only Son, our Lord and Saviour, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

¶ Then shall the Minister, and the Congregation with him, say

The Lord's Prayer.

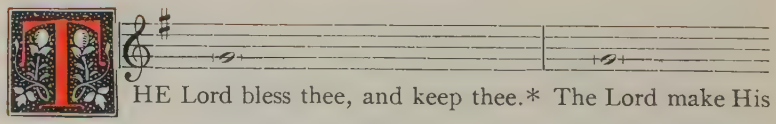
OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Offerings be gathered and brought to the Minister, who shall place them on the Altar. He may then make any needful announcements.

¶ Then shall be sung a Hymn.

¶ If there be no Communion, a Doxology may be sung, and the Minister, standing at the Altar, shall pronounce the **Benediction**, after which the Congregation shall offer silent prayer.

The Benediction.



THE Lord bless thee, and keep thee.* The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift

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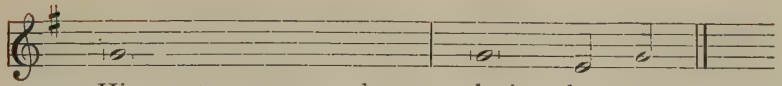
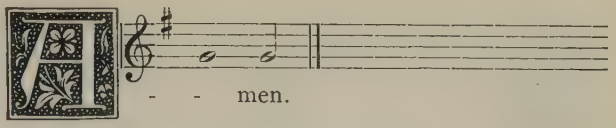
* G. S. gives the Apostolic Benediction as an alternate. See page 48.

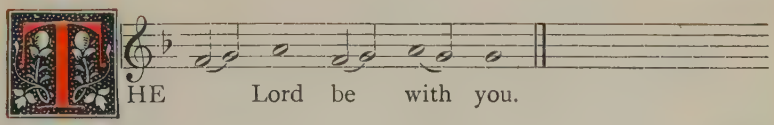


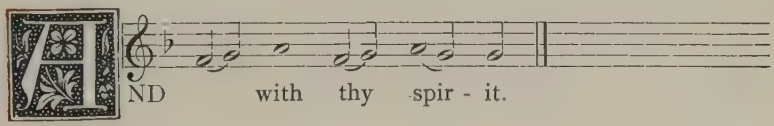


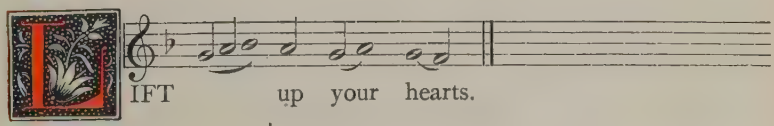
¶ Whilst the Hymn is sung, the Minister shall go to the Altar, make ready the Communion vessels, and prepare for the administration of the Holy Communion.

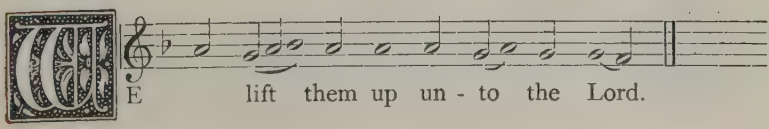
¶ The Hymn ended, the Congregation shall rise, and stand until the Distribution begin.

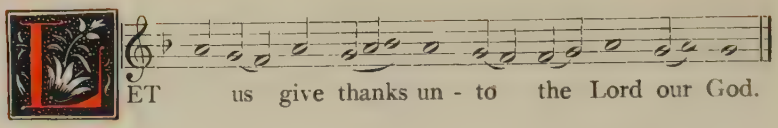
The Preface.

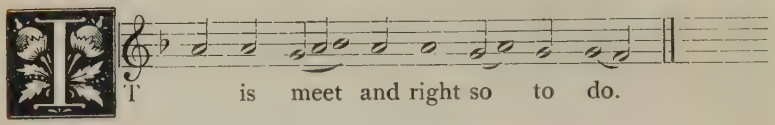


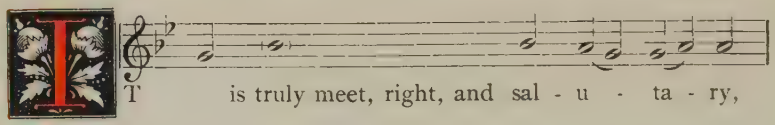


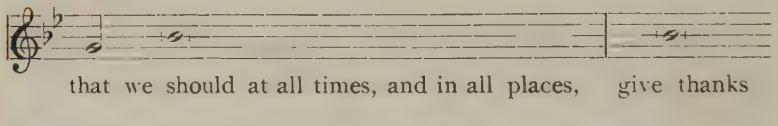


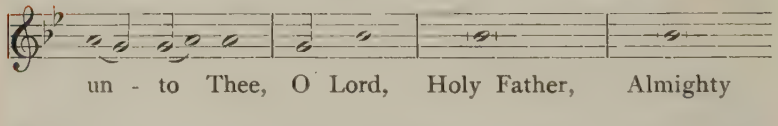


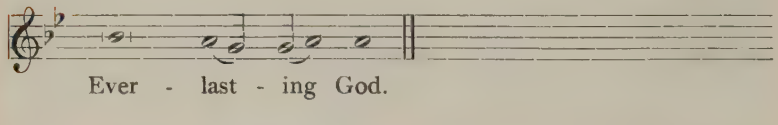








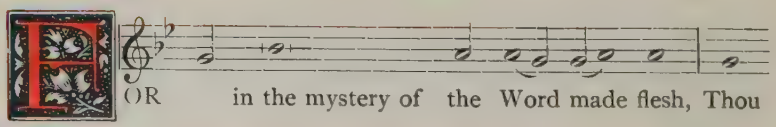


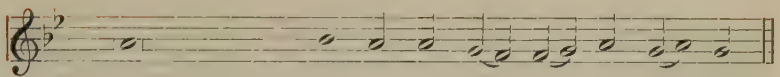


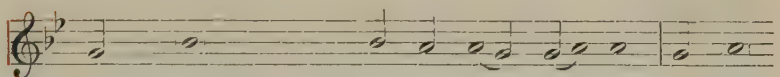
¶ Here shall follow the **Proper Preface**, according to the time, if there be any specially appointed, or else immediately shall follow : **Therefore with angels, etc.**

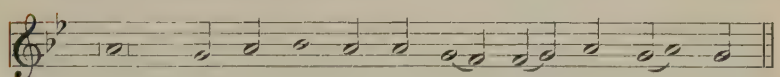
Proper Prefaces.

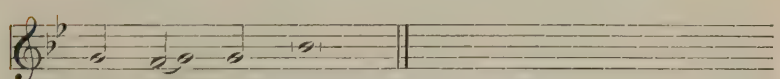
For *Christmas.*



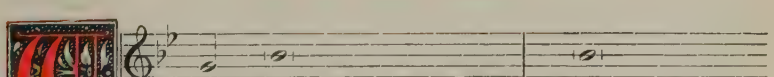


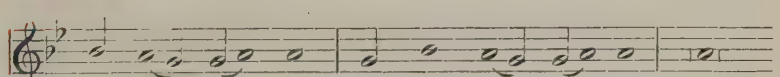


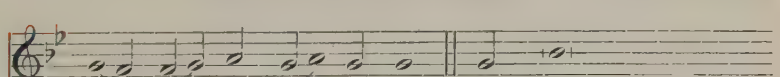


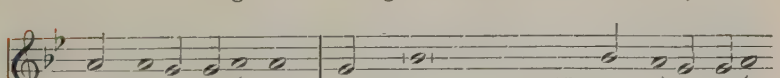


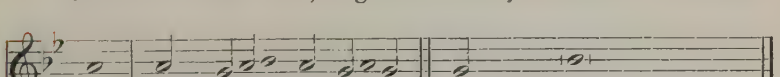
For the *Passion* Season.



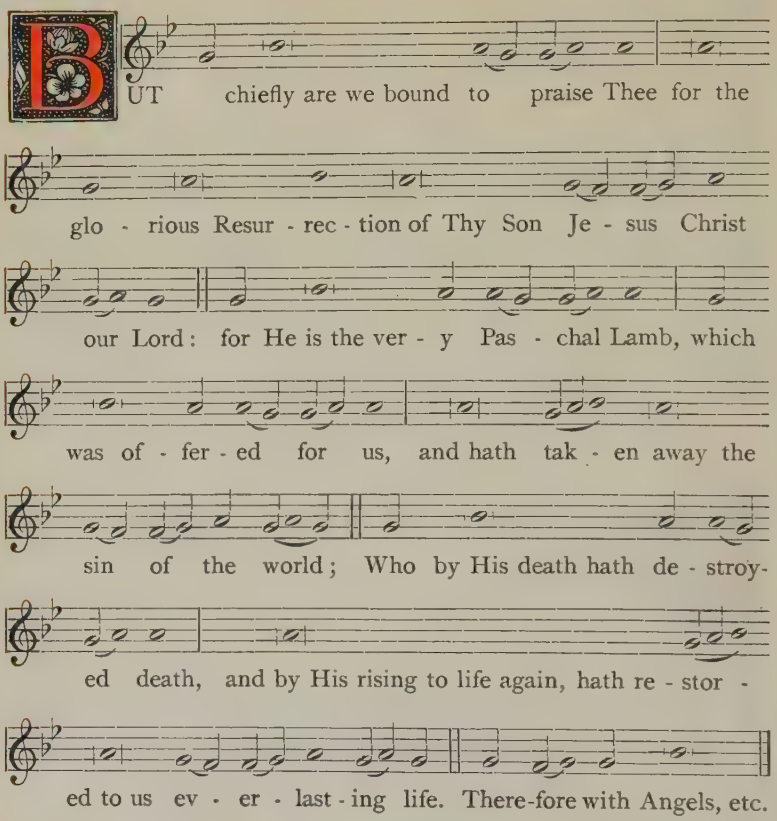




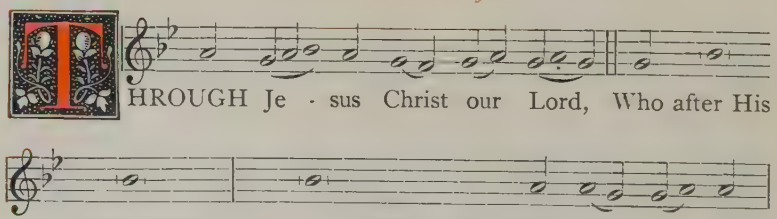


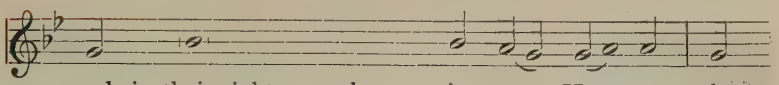


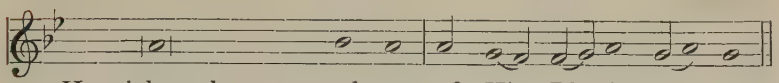
For the *Easter* Season.

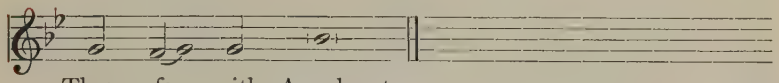

BUT chiefly are we bound to praise Thee for the
glo - rious Resur - rec - tion of Thy Son Je - sus Christ
our Lord: for He is the ver - y Pas - chal Lamb, which
was of - fer - ed for us, and hath tak - en away the
sin of the world; Who by His death hath de - stroy-
ed death, and by His rising to life again, hath re - stor -
ed to us ev - er - last - ing life. There-fore with Angels, etc.

For *Ascension Day*.

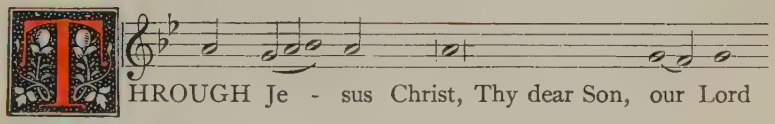


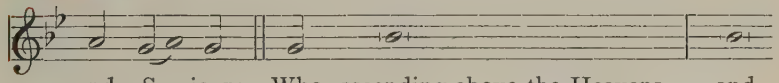


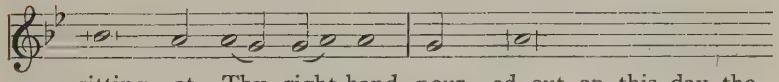


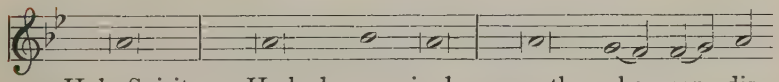


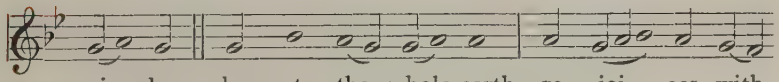
For *Whitsunday.*

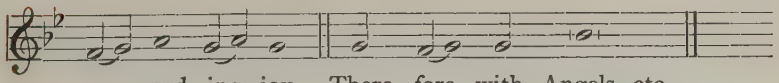




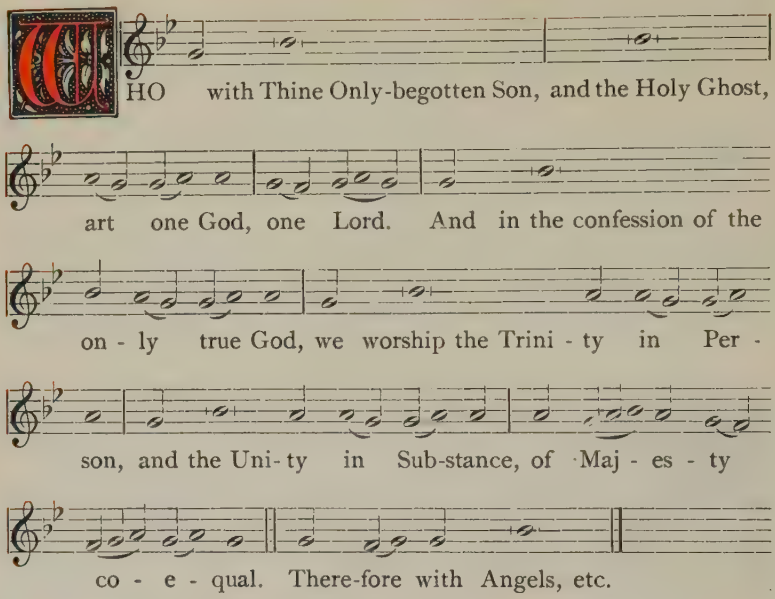




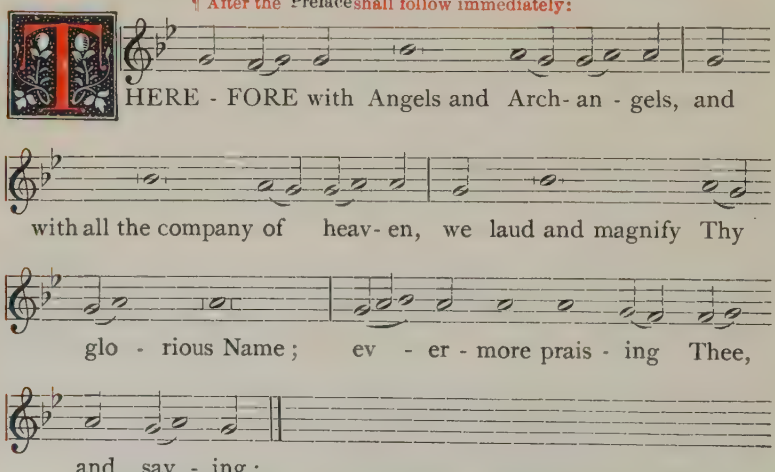




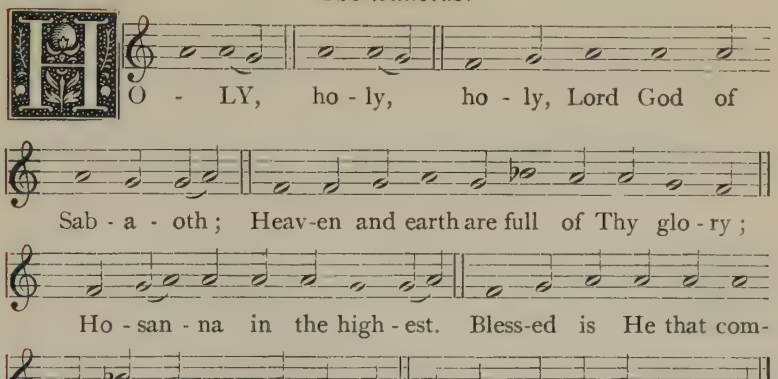
For the Festival of the *Trinity*.


WHO with Thine Only-begotten Son, and the Holy Ghost,
art one God, one Lord. And in the confession of the
on - ly true God, we worship the Trini - ty in Per -
son, and the Uni - ty in Sub-stance, of Maj - es - ty
co - e - qual. There-fore with Angels, etc.

¶ After the Preface shall follow immediately:


THERE - FORE with Angels and Arch- an - gels, and
with all the company of heav- en, we laud and magnify Thy
glo - rious Name; ev - er - more prais - ing Thee,
and say - ing:

The Sanctus.


O - LY, ho - ly, ho - ly, Lord God of
Sab - a - oth; Heav-en and earth are full of Thy glo - ry;
Ho - san - na in the high - est. Bless-ed is He that com-
eth in the Name of the Lord. Ho - san - na in the high - est.

¶ Then may the Minister give this Exhortation.

The Exhortation.

DEARLY Beloved! Forasmuch as we purpose to come to the Holy Supper of our Lord Jesus Christ, it becometh us diligently to examine ourselves, as St. Paul exhorteth us. For this Holy Sacrament hath been instituted for the special comfort and strengthening of those who humbly confess their sins, and who hunger and thirst after righteousness.

But if we thus examine ourselves, we shall find in us nothing but sin and death,* from which we can in no wise set ourselves free. Therefore our Lord Jesus Christ hath had mercy upon us, and hath taken upon Himself our nature, that so He might fulfil for us the whole will and law of God, and for us and for our deliverance suffer death and all that we by our sins have deserved. And to the end that we should the more confidently believe this, and be strengthened by our faith in cheerful obedience† to His will, He hath instituted the Holy Sacrament of His Supper, in which He giveth‡ us His Body to eat, and His Blood to drink.

Therefore whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and hath eternal life.

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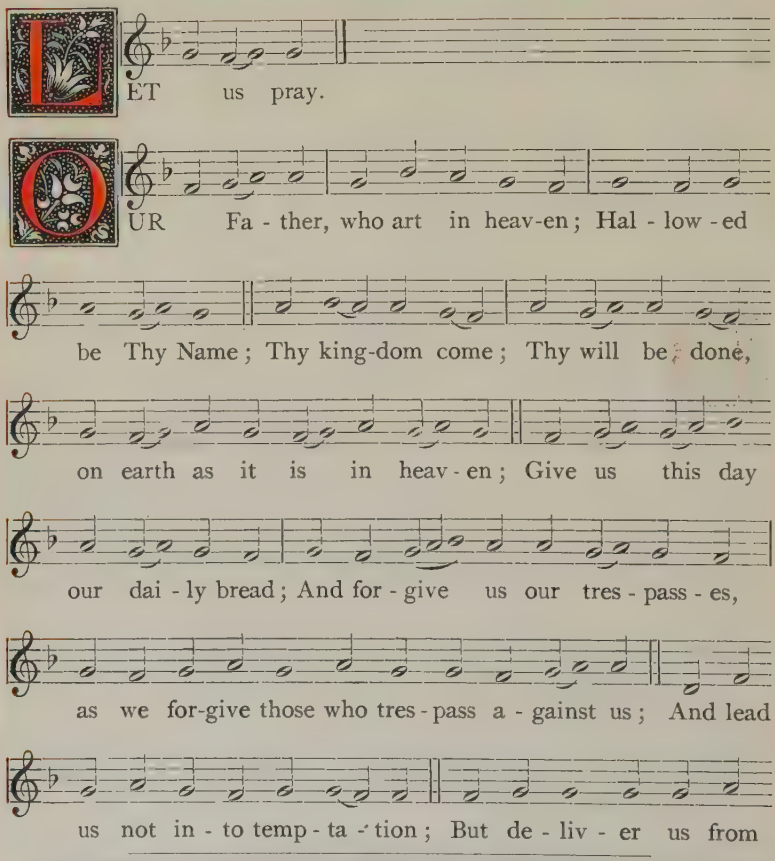
* *we shall find nothing in us but only sin and death,*—[U. S. S., G. S.]

† *in a cheerful obedience to His holy will,*—[U. S. S., G. S.]

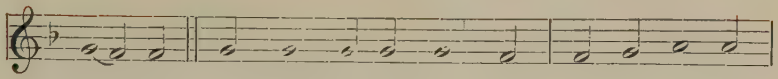
‡ *in which He feedeth us with His Body, and giveth us to drink of His Blood,*—[U. S. S., G. S.]

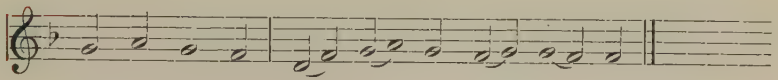
We should also do this in remembrance of Him, shewing His death, that He was delivered for our offences, and raised again for our justification, and, rendering unto Him most hearty thanks for the same, take up our cross and follow Him; and, according to His commandment, love one another even as He hath loved us. For we are all one bread and one body, even as we are all partakers of this one bread, and drink of this one cup.

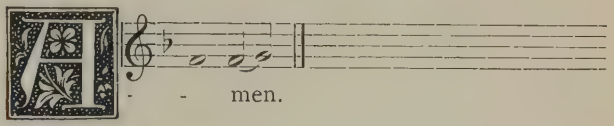
¶ Then the Minister, turning to the Altar, shall say:*


LET us pray.
OUR Fa - ther, who art in heav-en; Hal - low - ed
be Thy Name; Thy king-dom come; Thy will be done,
on earth as it is in heav - en; Give us this day
our dai - ly bread; And for - give us our tres - pass - es,
as we for-give those who tres - pass a - gainst us; And lead
us not in - to temp - ta - tion; But de - liv - er us from

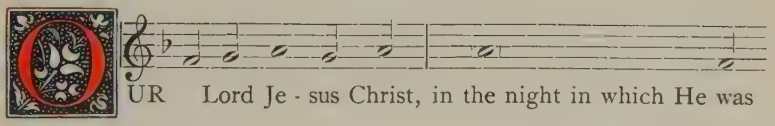
* G. S. gives the Verba before the Lord's Prayer, and introduces the latter by the rubric, *Then shall all say* (Our Father, etc.)

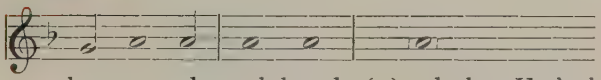




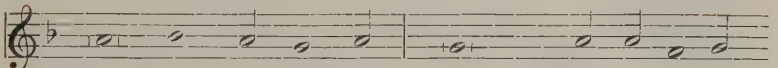


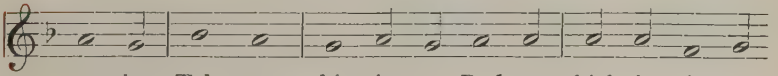
The Verba.

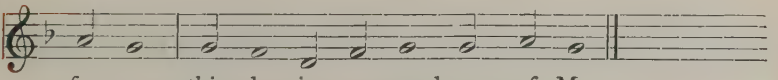


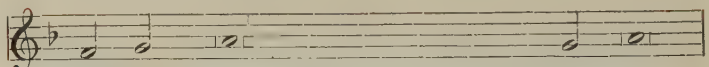


(a) Here he shall take the Plate, with the Bread, in his hand.

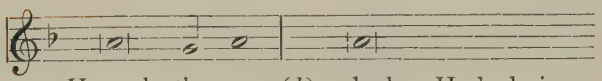






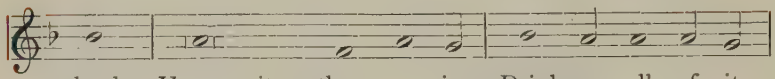


AFT-ER the same manner, also, when He had supped,*

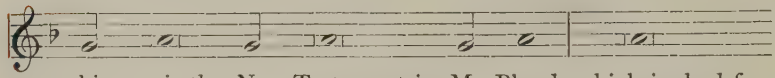


(*b*) Here he shall take the Cup in his hand.

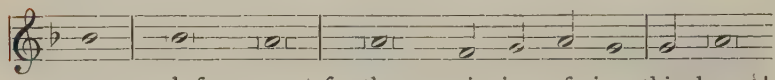
He took the cup, (*b*) and when He had given



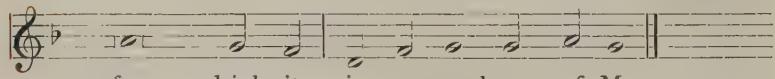
thanks, He gave it to them, say-ing, Drink ye all of it;



this cup is the New Testament in My Blood, which is shed for

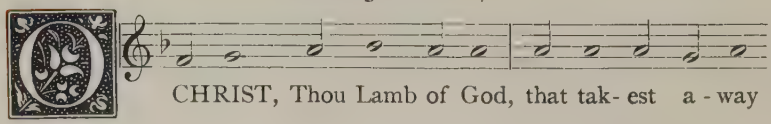


you, and for many, for the re-mis-sion of sins; this do ye,†

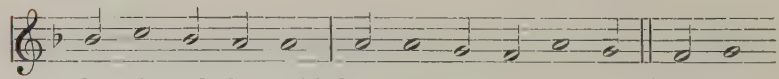


as oft as ye drink it, in re-mem-brance of Me.

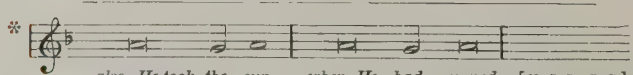
The Agnus Dei.‡



CHRIST, Thou Lamb of God, that tak-est a-way



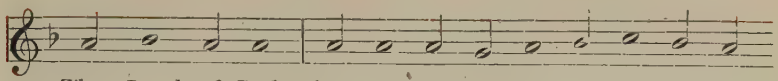
the sin of the world, have mer-cy up-on us. O Christ,

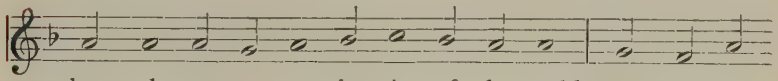


* . . . *also. He took the cup, when He had supped,*—[U. S. S., G. S.]

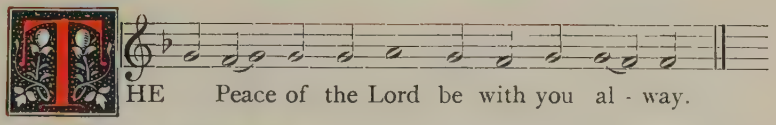
† *this do, as oft as ye drink it*—[U. S. S., G. S.]

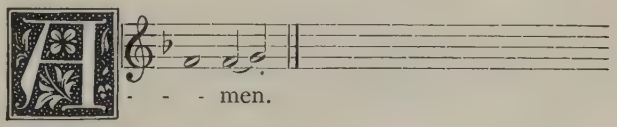
‡ U. S. S. and G. S. give the **Pax** (without Amen) before the Agnus Dei.





Minister, turning to the Congregation.





¶ Then shall the Distribution begin.

¶ When the Minister giveth the Bread, he shall say :

Take and eat, this is the Body of Christ, given for thee.

¶ When he giveth the Cup, he shall say :

Take and drink, this is the Blood of the New Testament, shed for thy sins.

¶ In dismissing the Communicants, the Minister may say :

The Body of our Lord Jesus Christ and His precious Blood strengthen and preserve you in true faith* unto everlasting life.

* *in the true faith*—[U. S. S.]

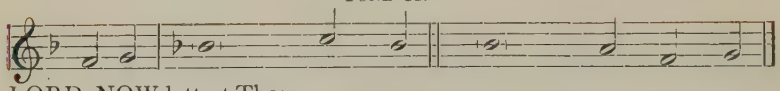
¶ If the consecrated Bread or Wine be spent before all have communed, the Minister shall consecrate more, saying aloud so much of the Words of Institution as pertaineth to the element to be consecrated.

¶ When all have communed, the Minister shall reverently cover what remaineth of the Bread and Wine.

¶ Then, all standing, may be sung:

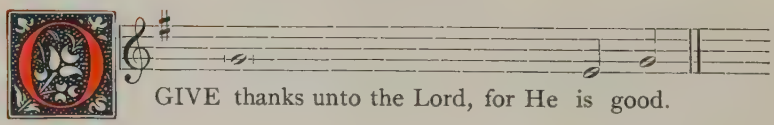
The Nunc Dimittis.

TONE II.

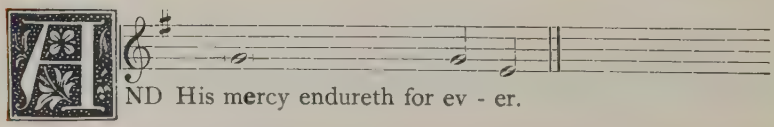


LORD, NOW lettest Thou Thy servant depart in peace: according *to* Thy Word;
For mine eyes have seen Thy sal- va- tion: which Thou hast prepared before the face of all peo- ple;
A light to lighten the Gen- tiles: and the glory of Thy people Is- ra- el.
GLO - RY be to the Father, and to the Son: and to the Ho- ly Ghost;
AS IT was in the beginning, is now, and ever shall be: world without end, A- men.

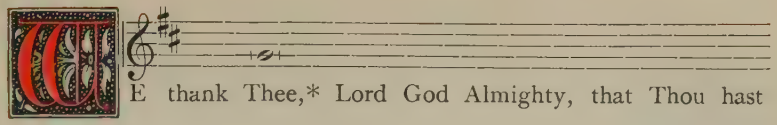
The Thanksgiving.

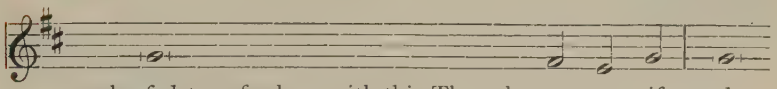


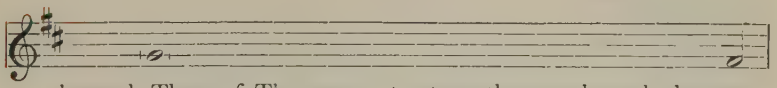
GIVE thanks unto the Lord, for He is good.

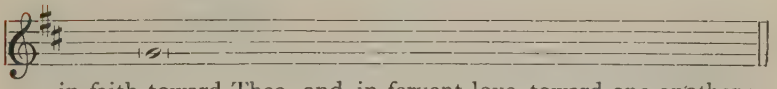


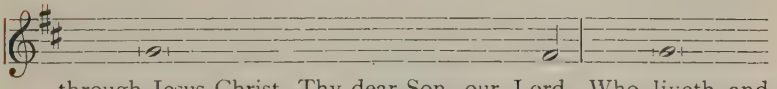
AND His mercy endureth for ev - er.

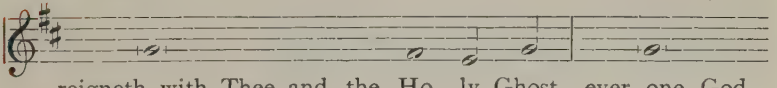


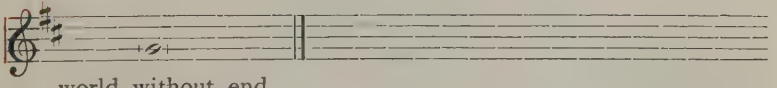


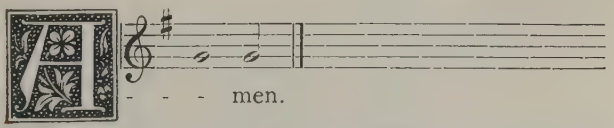






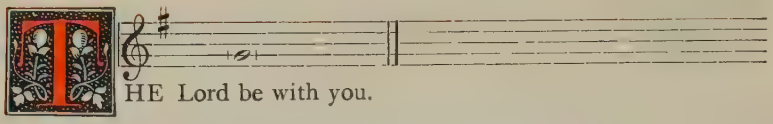


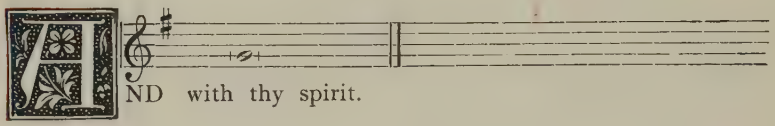


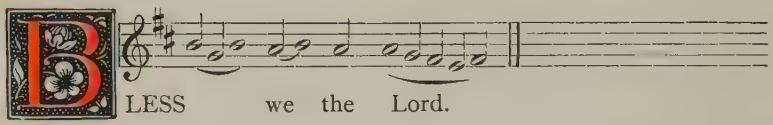


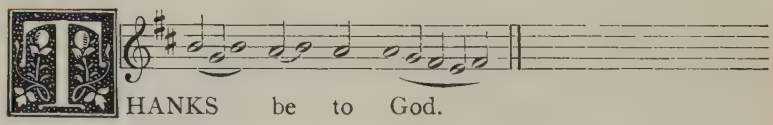
* *We give thanks to Thee, Almighty God, that Thou hast refreshed us through this salutary gift; and we beseech Thee, that of Thy mercy thou wouldst strengthen*—[U. S. S., G. S.]

¶ Then may be sung the Salutation and Benedicamus, as here followeth :

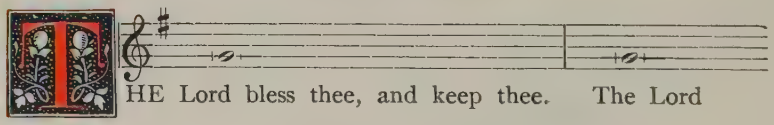


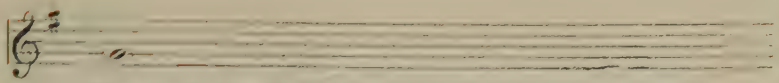




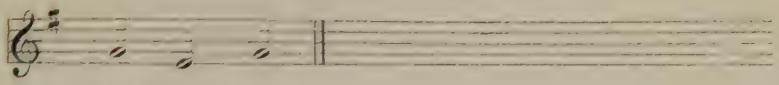


The Benediction.

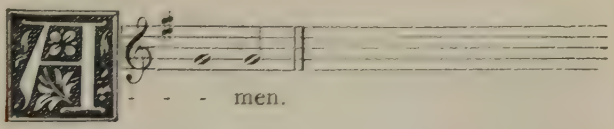




The Lord lift up His countenance upon thee, and



give thee peace.



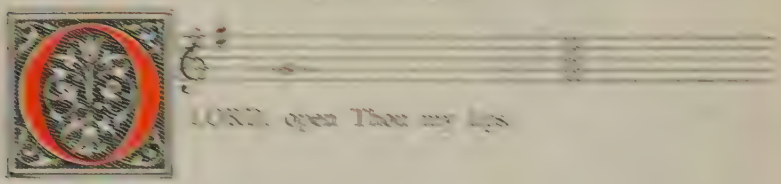
men.

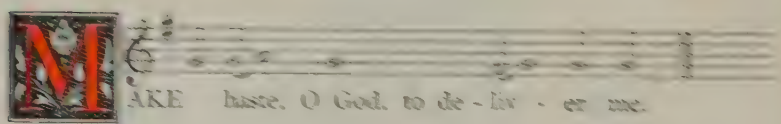
The Order of Early Service, or Matins.

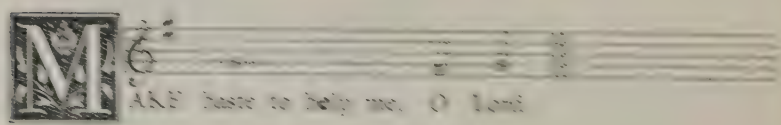
¶ A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.

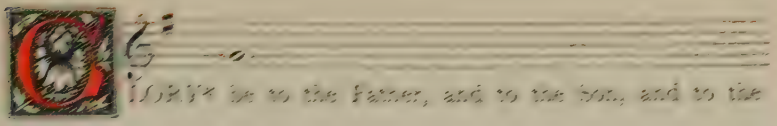
¶ Then shall be sung the Versicle and the Gloria Patri, as here followeth, all standing to the end of the Venite.

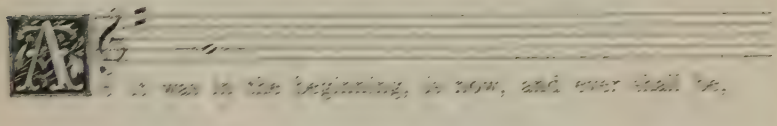
The Versicle.







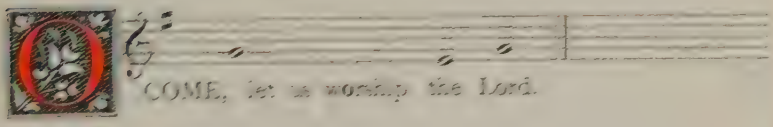


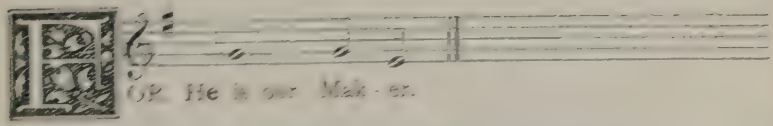


* During the Season wherein the **Hallelujah** is omitted.

† Invitatory and Venite. ‡ Invitatory may be used. The **Invitatory** may be repeated at the end of the **Venite.**

The Invitatory.

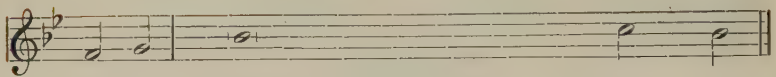




* T. S. S. and C. S. give the entire *Gloria Patri* to the Congregation.

VENITE, EXSULTEMUS.

TONE VIII.



1. O COME, let us sing unto the . . . . . LORD :

2. Let us come before His presence with thanks- giv- ing :
3. For the LORD is a great . . . . . God :
4. In His hand are the deep places of the earth :
5. The sea is His, and He . . . . . made it :
6. O come, let us worship and bow . . down :
7. For He is our . . . . . God :

GLO-RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall be :

The Hymn.

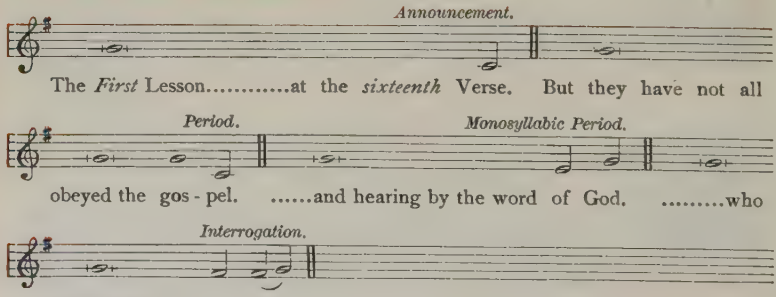
The Psalm.

¶ One or more Psalms shall be sung. At the end of each Psalm, the Gloria Patri shall be sung. An Antiphon may be used with each Psalm.

The Lesson.

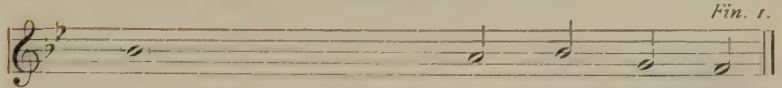
¶ One or more Scripture Lessons may be read.

In the Choral Reading of the Lesson there are three inflections, the Period, the Monosyllabic Period, and the Interrogation; e. g.


Announcement.
The First Lesson.....at the sixteenth Verse. But they have not all
Period.
Monosyllabic Period.
obeyed the gos - pel. .....and hearing by the word of God. .....who
Interrogation.
hath believed our re - port?

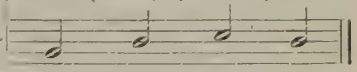
VENITE, EXSULTEMUS.

TONE VIII.

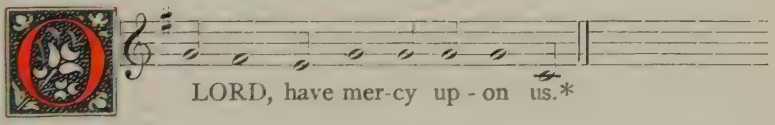


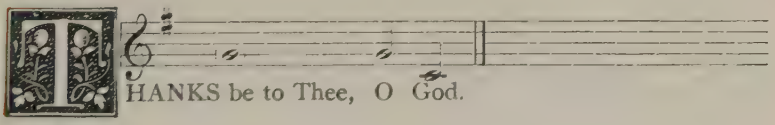
1. let us make a joyful noise to the Rock of | **our** | sal- | **va-** | tion.
2. and make a joyful **noise** un - - | *to* | Him | with | psalms.
3. and a great King . . . . . | *a-* | bove | **all** | gods.
4. the strength of the hills . . . | *is* | His | **al-** | so.
5. and His hands form - - - - | *ed* | the | **dry** | land.
6. let us kneel before the . . . | LORD | our | Mak- | er.
7. and we are the people of His pasture, and the | **sheep** | of | His | **hand.**

and to . . . . . | *the* | Ho- | ly | Ghost ;
world with - - - - - - - - - | **out** | **end,** | A- | men.



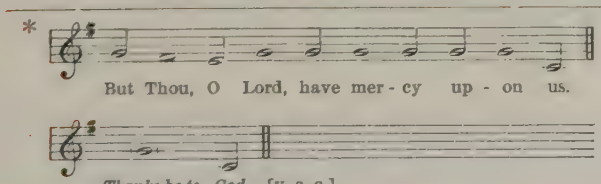
¶ After each Lesson may be sung:





¶ After the Lessons, a Responsory, or a Hymn, may be sung.

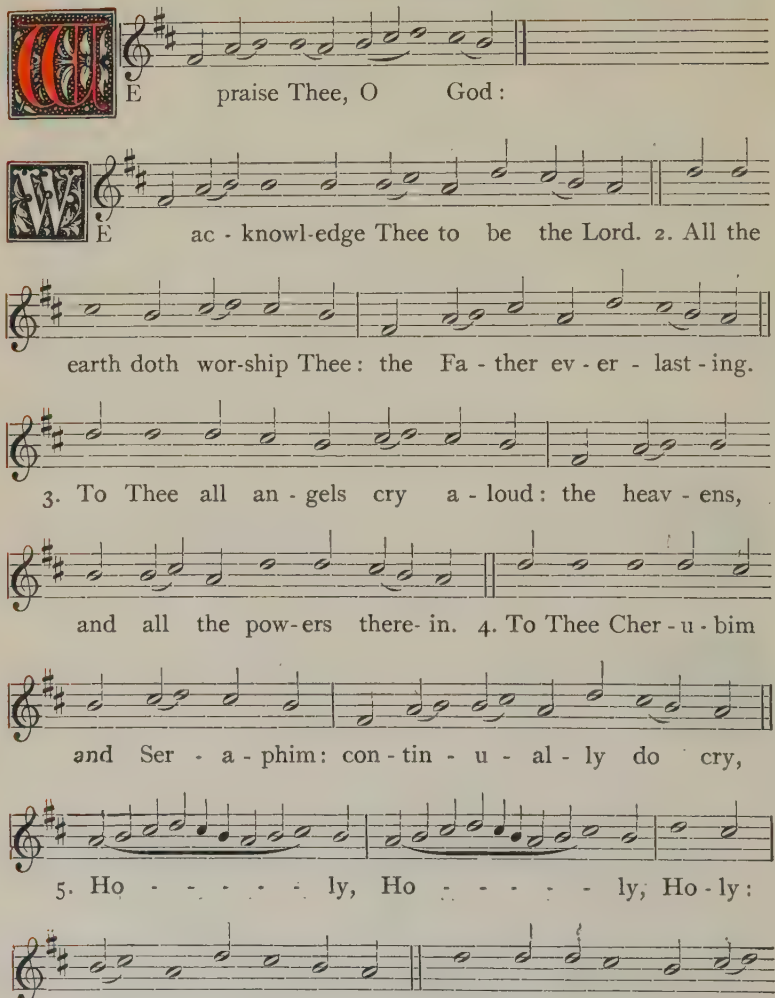
¶ A brief Exhortation, or Sermon, may then follow.

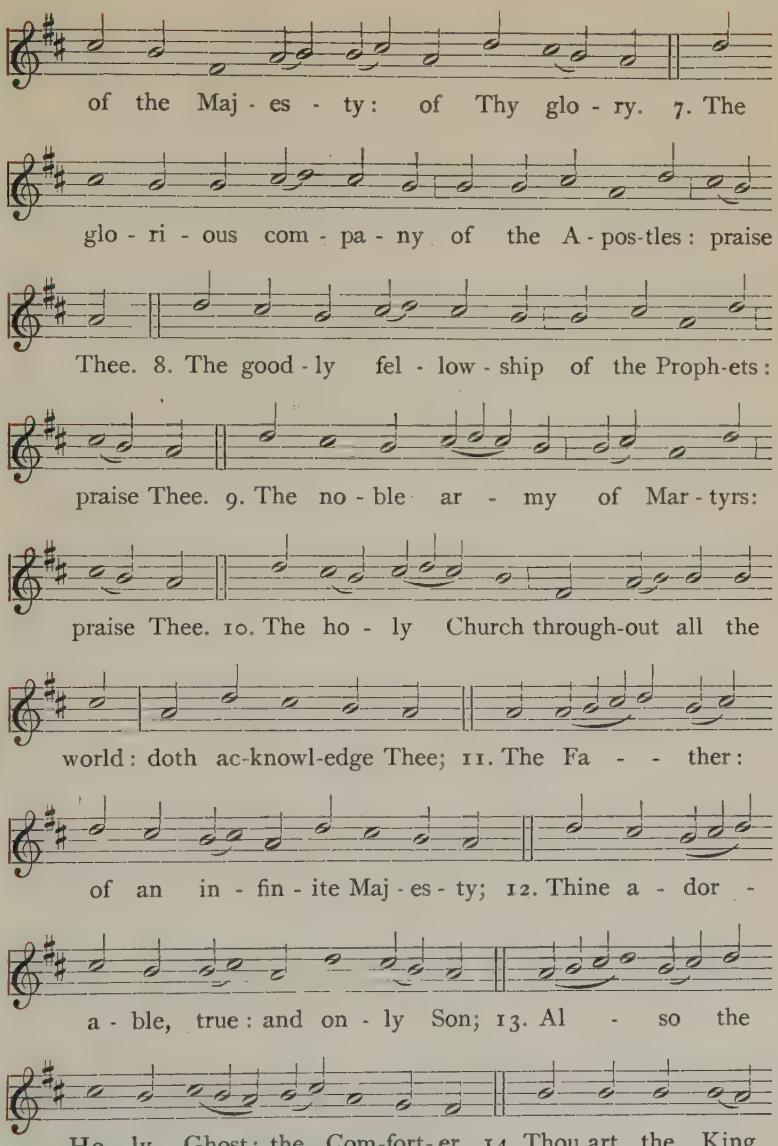


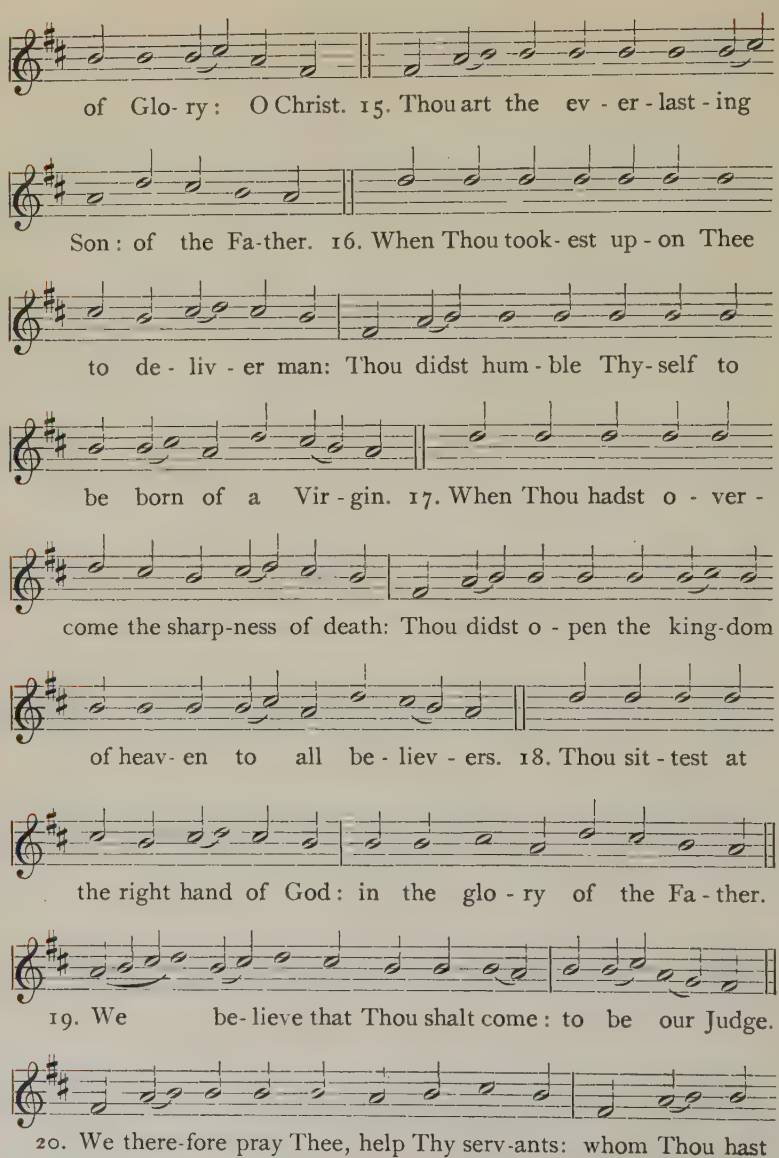
The Canticle.

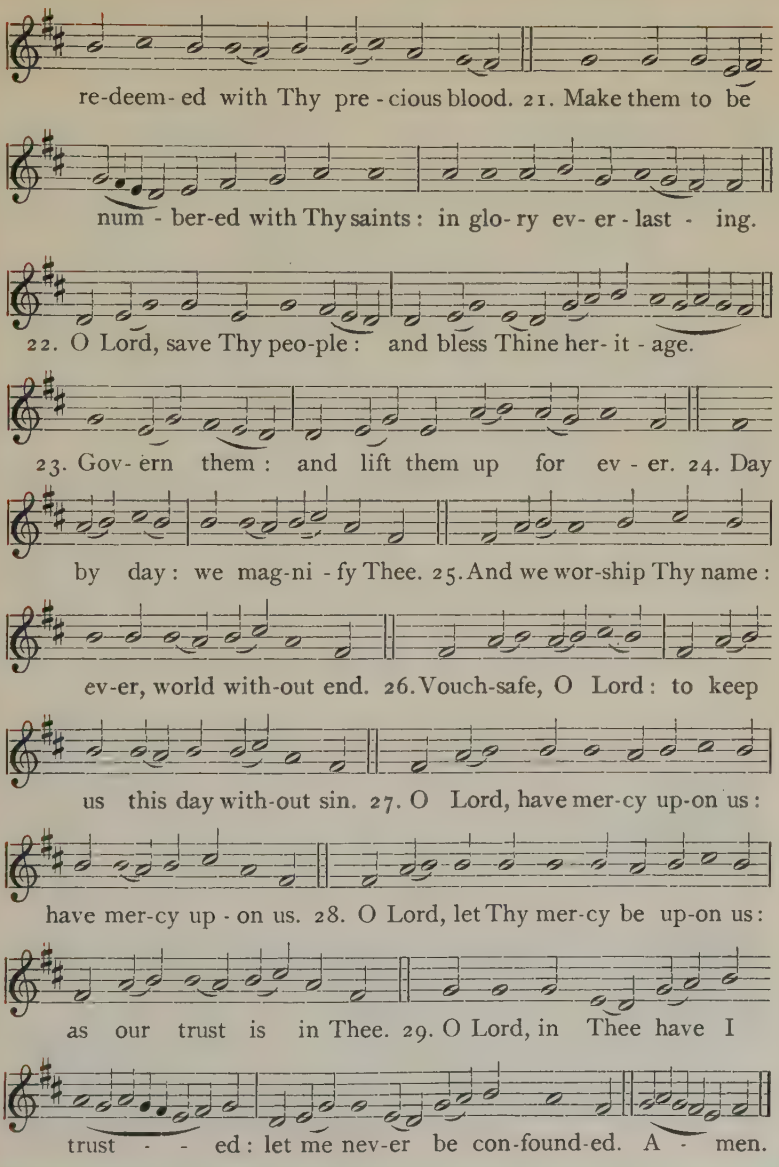
¶ The **Te Deum**, or the **Benedictus**, may be used. The Congregation shall stand to the end of the Service, except that it may kneel during the Prayers.

TE DEUM LAUDAMUS.


WE praise Thee, O God:
We ac - knowl-edge Thee to be the Lord. 2. All the
earth doth wor-ship Thee: the Fa - ther ev - er - last - ing.
3. To Thee all an - gels cry a - loud: the heav - ens,
and all the pow-ers there- in. 4. To Thee Cher - u - bim
and Ser - a - phim: con - tin - u - al - ly do cry,
5. Ho - - - - - ly, Ho - - - - - ly, Ho - ly:
Lord God of Sab - a - oth; 6. Heav-en and earth are full


of the Maj - es - ty: of Thy glo - ry. 7. The
glo - ri - ous com - pa - ny of the A - pos-tles: praise
Thee. 8. The good - ly fel - low - ship of the Proph-ets:
praise Thee. 9. The no - ble ar - my of Mar - tyrs:
praise Thee. 10. The ho - ly Church through-out all the
world: doth ac-knowl-edge Thee; 11. The Fa - - ther:
of an in - fin - ite Maj - es - ty; 12. Thine a - dor -
a - ble, true: and on - ly Son; 13. Al - so the
Ho - ly Ghost: the Com-fort - er. 14. Thou art the King


of Glo- ry: O Christ. 15. Thou art the ev - er - last - ing
Son: of the Fa-ther. 16. When Thou took- est up - on Thee
to de- liv - er man: Thou didst hum - ble Thy- self to
be born of a Vir - gin. 17. When Thou hadst o - ver -
come the sharp-ness of death: Thou didst o - pen the king-dom
of heav- en to all be - liev - ers. 18. Thou sit - test at
the right hand of God: in the glo - ry of the Fa - ther.
19. We be- lieve that Thou shalt come: to be our Judge.
20. We there-fore pray Thee, help Thy serv-ants: whom Thou hast


re-deem- ed with Thy pre - cious blood. 21. Make them to be
num - ber-ed with Thy saints: in glo- ry ev- er - last - ing.
22. O Lord, save Thy peo-ple: and bless Thine her- it - age.
23. Gov- ern them: and lift them up for ev - er. 24. Day
by day: we mag-ni - fy Thee. 25. And we wor-ship Thy name:
ev-er, world with-out end. 26. Vouch-safe, O Lord: to keep
us this day with-out sin. 27. O Lord, have mer-cy up-on us:
have mer-cy up - on us. 28. O Lord, let Thy mer-cy be up-on us:
as our trust is in Thee. 29. O Lord, in Thee have I
trust - - ed: let me nev-er be con-found-ed. A - men.

BENEDICTUS. St. Luke i.

¶ An Antiphon may be sung with the Benedictus.

TONE II.

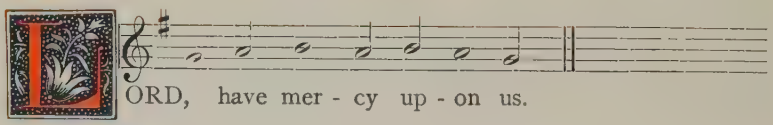
1. BLESS-ED be the Lord God of . . . . . Isra- el :
2. And hath raised up an horn of salvation for . us :
3. As He spake by the mouth of His holy . . proph- ets :
4. That we should be saved from our . . . . ene- mies :
5. To per- form the mercy promised to our . . fa- thers :
6. The oath which He sware to our father . . Abra- ham :
7. That we, being delivered out of the hand of our ene- mies :
8. In ho- liness and righteousness be - - - fore Him :
9. And thou, child, shalt be called the prophet of the High- est :

10. To give knowledge of salvation unto His . peo- ple :
11. Through the tender mercy of our . . . . . God :
12. To give light to them that sit in darkness and in the shadow of death :

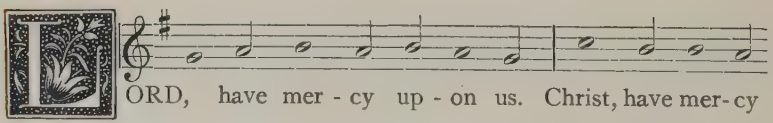
GLO-RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall be :

The Prayer.

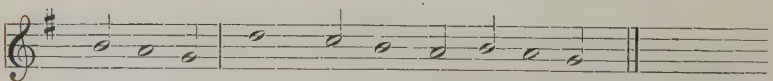
¶ Then shall be said the Prayers here following, or the Suffrages, the Litany, or other Prayers.



LORD, have mer - cy up - on us.



LORD, have mer - cy up - on us. Christ, have mer - cy



up - on us. Lord, have mer - cy up - on us.

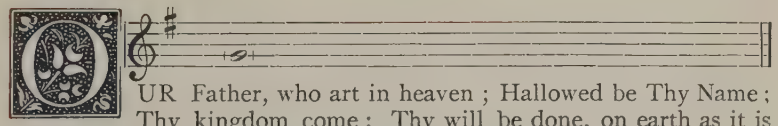
BENEDICTUS. St. Luke i.

¶ AN Antiphon may be sung with the Benedictus.

TONE II.

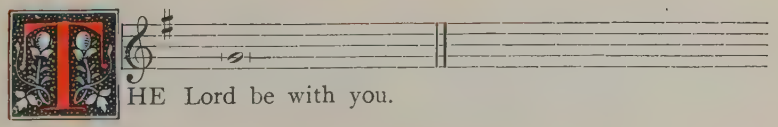
1. for He hath visited and redeemed . .	*His*	peo-	ple;
2. in the house of His serv - - - - -	*ant*	Da-	vid;
3. which have been since the	world	be-	gan:
4. and from the hand of all	*that*	hate	us;
5. and to remember His holy	cov-	e-	nant;
6. that He would grant	un-	to	us;
7. might serve Him	*with-*	out	fear,
8. all the days	*of*	our	life.
9. for thou shalt go before the face of the Lord to pre-	pare	His	ways;
10. by the remission	*of*	their	sins,
11. whereby the Dayspring from on high hath	vis-	ited	us,
12. to guide our feet into the	way	of	peace.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

¶ Then all shall say:

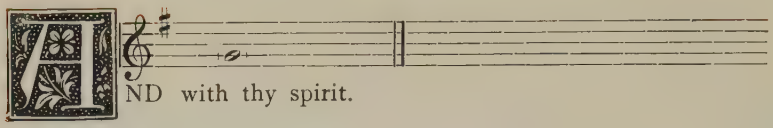


OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

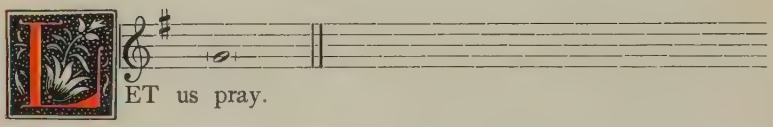
¶ Then may be sung:



THE Lord be with you.



AND with thy spirit.

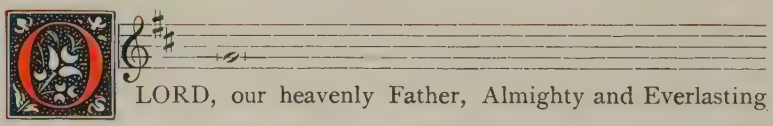


LET us pray.

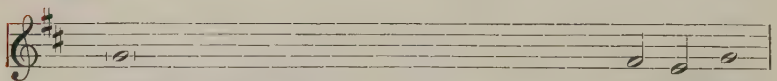
¶ Then shall be said the Collect for the Day.*

¶ The Collect for Sunday is said throughout the week, until Friday: but on Saturday the Collect for the ensuing Sunday is said.

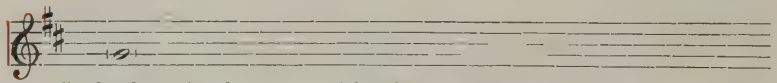
¶ After the Collect for the Day, other Collects may be said, concluding with the one here following. A Versicle may be used with the Collect.



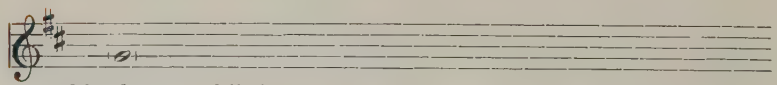
O LORD, our heavenly Father, Almighty and Everlasting



God, Who hast safely brought us to the beginning of this day:

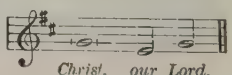


Defend us in the same with Thy mighty power; and grant that

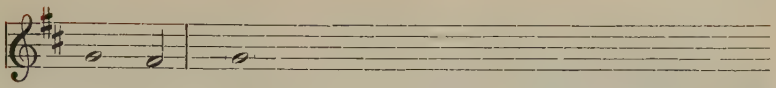


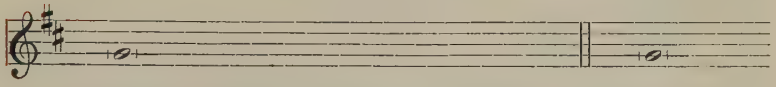
this day we fall into no sin, neither run into any kind of

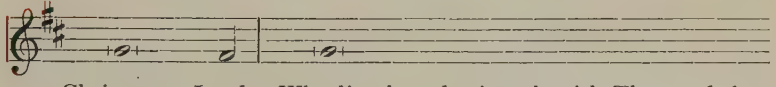
* For rules for the Choral Reading of the Collects see page 9. But observe that when the full Ending is not used, and the Collect ends with "*Through Jesus Christ, our Lord,*" the inflection is *fa, re.* The first Collect (for the Day) and the last Collect, according to pre-Reformation use, always have the full Ending and its regular inflections.

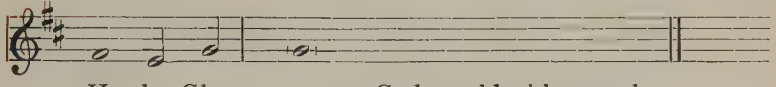


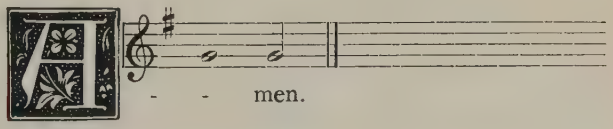
Christ, our Lord.



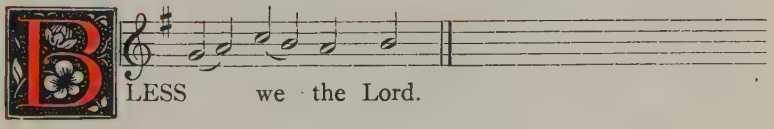


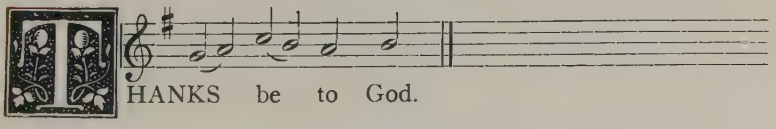






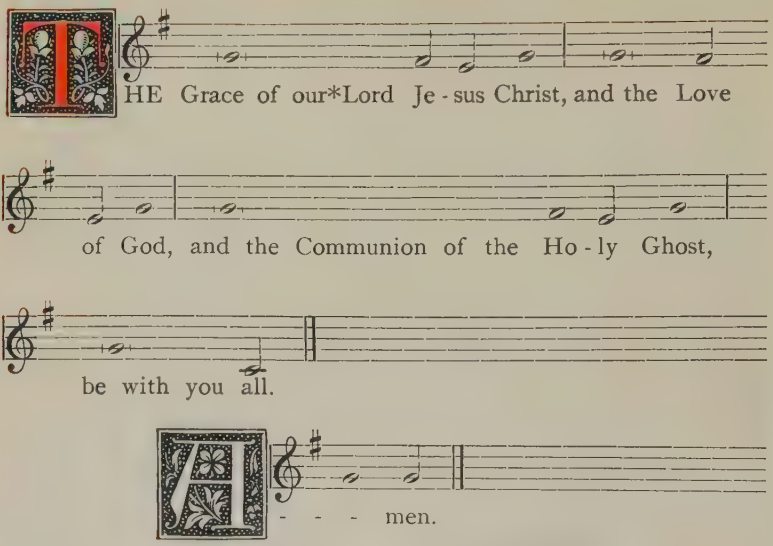
¶ Then may be sung:*



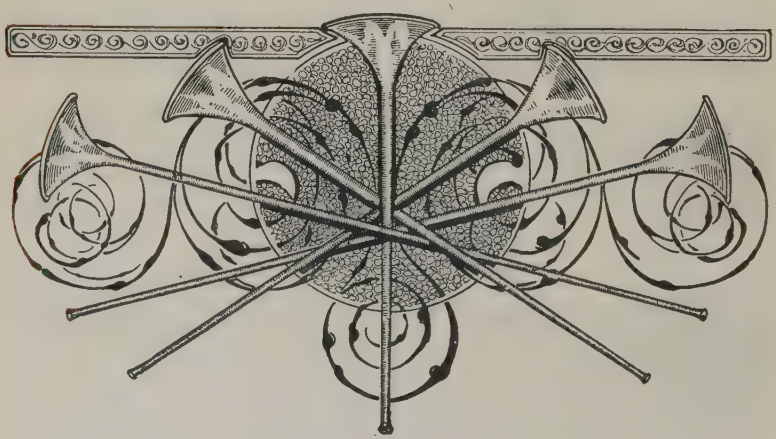


*U. S. S. allows the use of the *Salutation* before the *Benedicamus*. For melody see page 9.

¶ The Service may end with the Benedicamus; or a closing Hymn may be sung, after which may be said:



* *The grace of the Lord. . . . .* [U. S. S., G. S.]

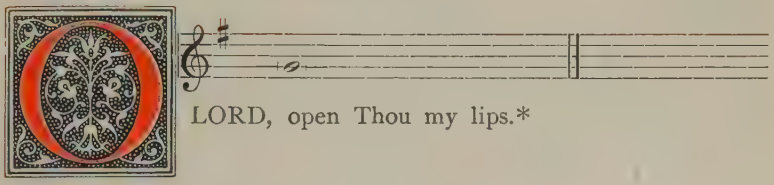


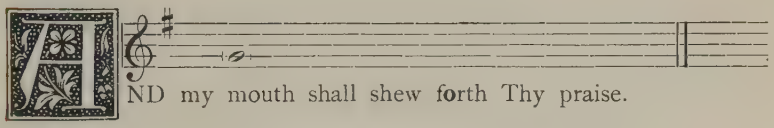
The Order of Evening Service, or Vespers.

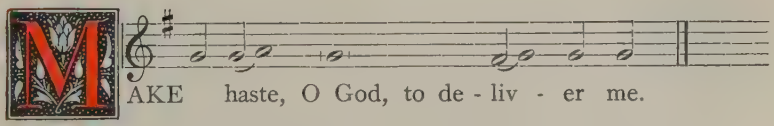
¶ A Hymn of Invocation of the Holy Ghost, or another Hymn, may be sung.

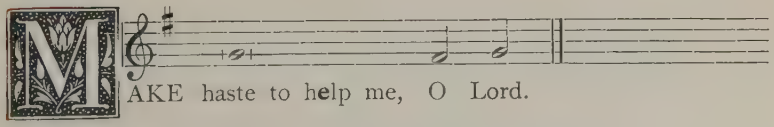
¶ Then shall be sung the Versicle and the Gloria Patri, as here followeth, all standing to the end of the Psalm.

The Versicle.

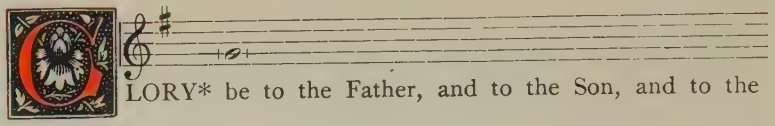


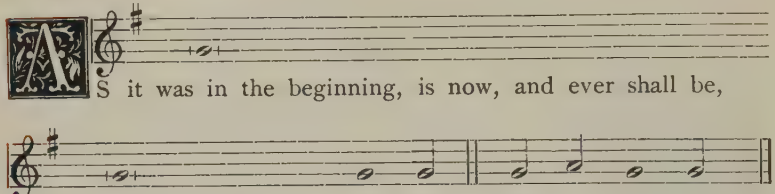






* U. S. S. and G. S. omit the first *Versicle* and *Response*.





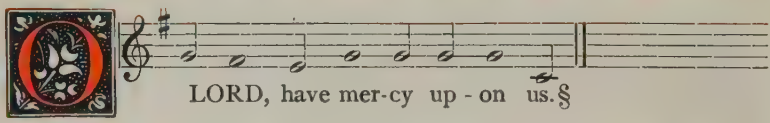
¶ During the Passion Season the **Hallelujah** is omitted.

The Psalm.†

¶ One or more **Psalms** shall be sung. At the end of each **Psalm**, the **Gloria Patri** shall be sung. An **Antiphon** may be used with each **Psalm**.

The Lesson.‡

¶ One or more **Scripture Lessons** shall be read: and after each **Lesson** may be sung:



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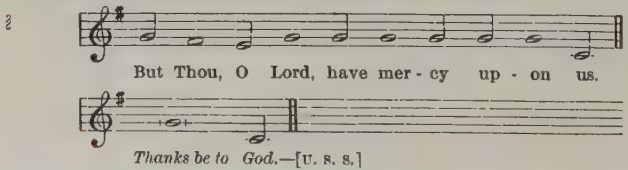
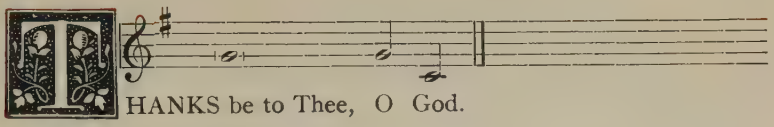
* U. S. S. and G. S. give the entire *Gloria Patri* to the Congregation.

† For the *Psalms* and additional settings for the *Canticles* see "The Psalter and Canticles Pointed for Chanting, etc." by the same Editors. (G. C. Pub. Bd.)

‡ For rules for the Choral Reading of the Lessons see page 38.





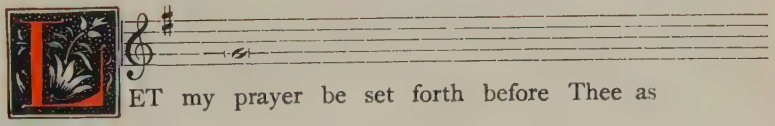
¶ After the Lessons, a Responsory, or a Hymn, may be sung.

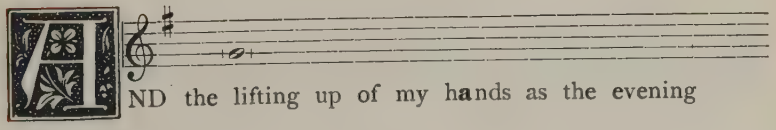
¶ Then may follow a SERMON, after which the Offerings may be gathered.

The Hymn.

¶ Then, all standing, may be sung this Versicle. But on Festival Days, a special Versicle may be used.

Versicle.





The Canticle.

¶ Either the Magnificat, or the Nunc Dimittis, may be used. An Antiphon may be sung with the Canticle.

Magnificat. St. Luke i.

Tone VI.

1. MY SOUL	doth magni - - - - - -	fy	the	Lord:
2. For He	hath	*re-*	gard-	ed:
3. For be-	hold, ...	*from*	hence-	forth:
4. For He	that is mighty hath done to .	me	great	things:
5. And His	mercy is on them	*that*	fear	Him:
6. He hath	shewed strength	*with*	His	arm:
7. He hath	put down the mighty . . .	*from*	their	seats:
8. He hath	filled the hungry	*with*	good	things:
9. He hath	holpen His servant Israel, in remembrance of	*His*	mer-	cy:
GLO-RY	be to the Father, and . . .	*to*	the	Son:
AS IT	was in the beginning, is now, and ev-	*er*	shall	be:

Nunc Dimittis. St. Luke ii.

Tone VI.

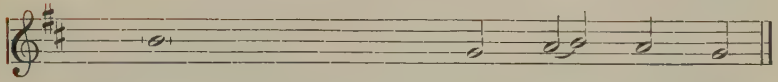
1. LORD, NOW	lettest Thou Thy servant de-	part	in	peace:
2. For mine	eyes have seen Thy . . .	*Sal-*	va-	tion:
3. A light	to lighten.	*the*	Gen-	tiles:
GLO - RY	be to the Father, and . .	*to*	the	Son:
AS IT	was in the beginning, is now, and ev-	*er*	shall	be:

The Canticle.

¶ Either the Magnificat, or the Nunc Dimittis, may be used. An Antiphon may be sung with the Canticle.

MAGNIFICAT. St. Luke i.

TONE VI.



1. and my spirit hath rejoiced in .	God	my	Sav-	iour.
2. the low estate of	*His*	hand-	maid-	en:
3. all generations shall	call	me	bless-	ed.
4. and ho - - - - - - - - -	*ly*	is	His	Name.
5. from generation to	gen-	er-	a-	tion.
6. He hath scattered the proud in the imagina-	*tion*	of	their	hearts.
7. and exalted them	*of*	low	de-	gree.
8. and the rich He hath sent . .	emp-	ty	a-	way.
9. as He spake to our fathers, to Abraham, and to his	seed	for	ev-	er.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

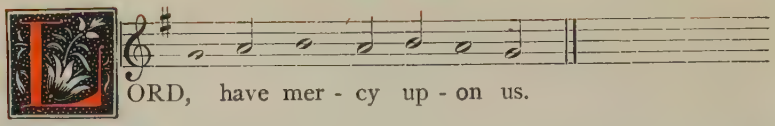
NUNC DIMITTIS. St. Luke ii.

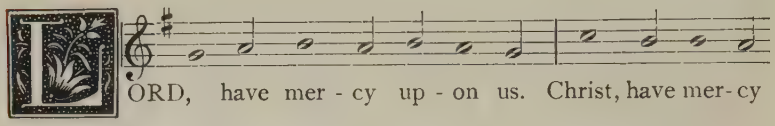
TONE VI.

1. accord - - - - - - - - -	*ing*	to	Thy	Word;
2. which Thou hast prepared before the face	*of*	all	peo-	ple;
3. and the glory of Thy	peo-	ple	Isra-	el.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

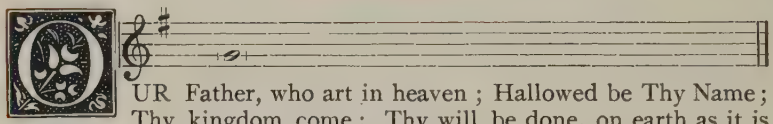
The Prayer.

¶ Then shall be said the Prayers here following, or the Suffrages, the Litany, or other Prayers.

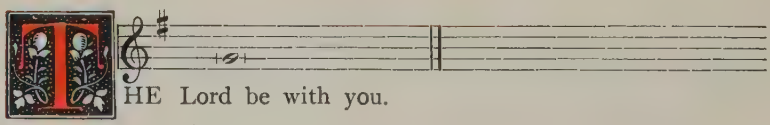


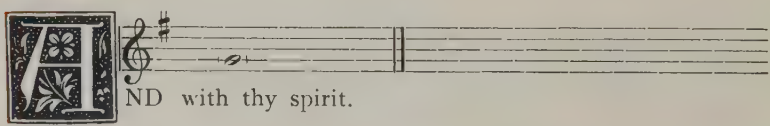


¶ Then all shall say:


OUR Father, who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then may be sung:



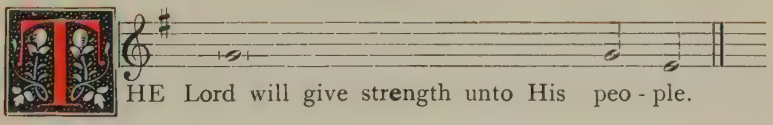


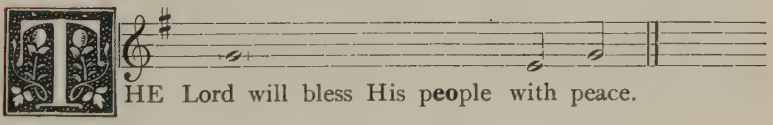
¶ Then shall be said the Collect for the Day.*

¶ The Collect for Sunday is said throughout the week, until Friday, but on Saturday the Collect for the ensuing Sunday is said.

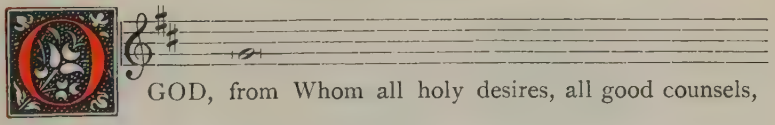
¶ After the Collect for the Day, any other Collects may be said, and after that this Collect for Peace. A Versicle may be used with the Collect.

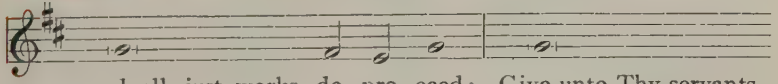
Versicle.

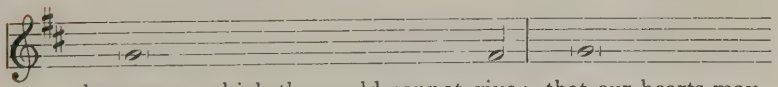




Collect for Peace.







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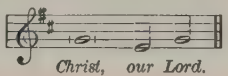
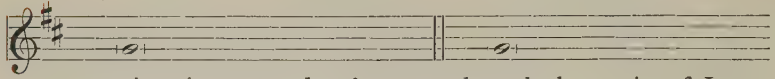
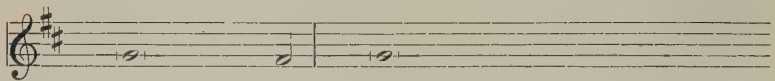
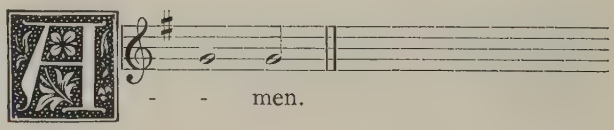
* For rules for the Choral Reading of the Collects see page 9. But observe that when the full Ending is not used, and the Collect ends with "*Through Jesus Christ, our Lord,*" the inflection is *fa, re.* The first Collect (for the Day) and the last Collect, according to pre-Reformation use, always have the full Ending and its regular inflections.

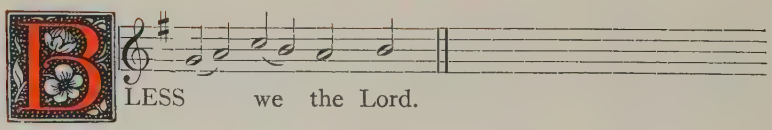


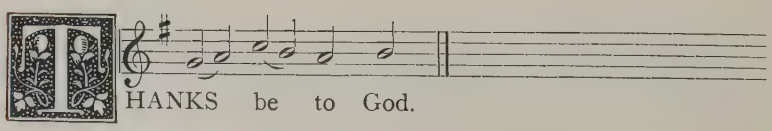




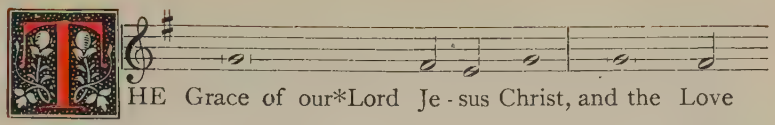


¶ Then may be sung:





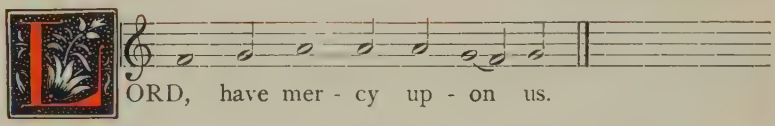
¶ The Service may end with the **Benedicamus**; or a closing Hymn may be sung, after which may be said:

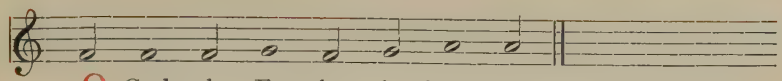


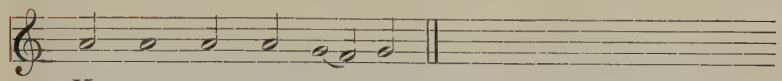
* *The grace of the Lord. . . . .* [U. S. S., G. S.]

The Litany.

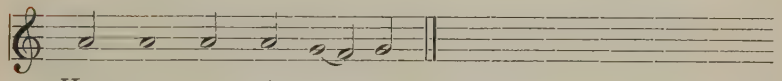
¶ The **Litany** may be used at **Evening Service** on Sundays, Wednesdays, and Fridays, on Days of Humiliation and Prayer, and at **Morning Service** on Sundays when there is **no Communion.**

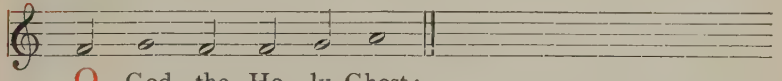

LORD, have mer - cy up - on us.
Lord, have mer - cy up - on us.
Christ, have mer - cy up - on us.
Christ, have mer - cy up - on us.
Lord, have mer - cy up - on us.
Lord, have mer - cy up - on us.
O Christ, hear us.
O Christ, hear us.

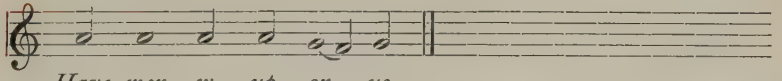

O God, the Fa - ther in heav - en;

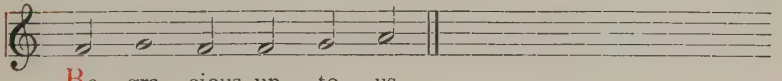

Have mer - cy up - on us.

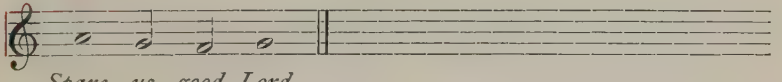
O God the Son, Re - deem - er of the world;

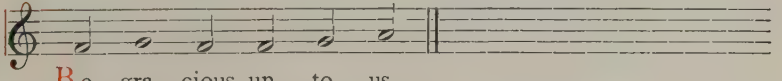

Have mer - cy up - on us.

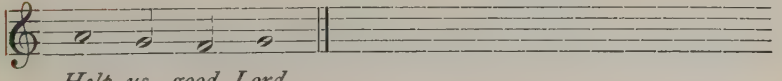

O God, the Ho - ly Ghost;

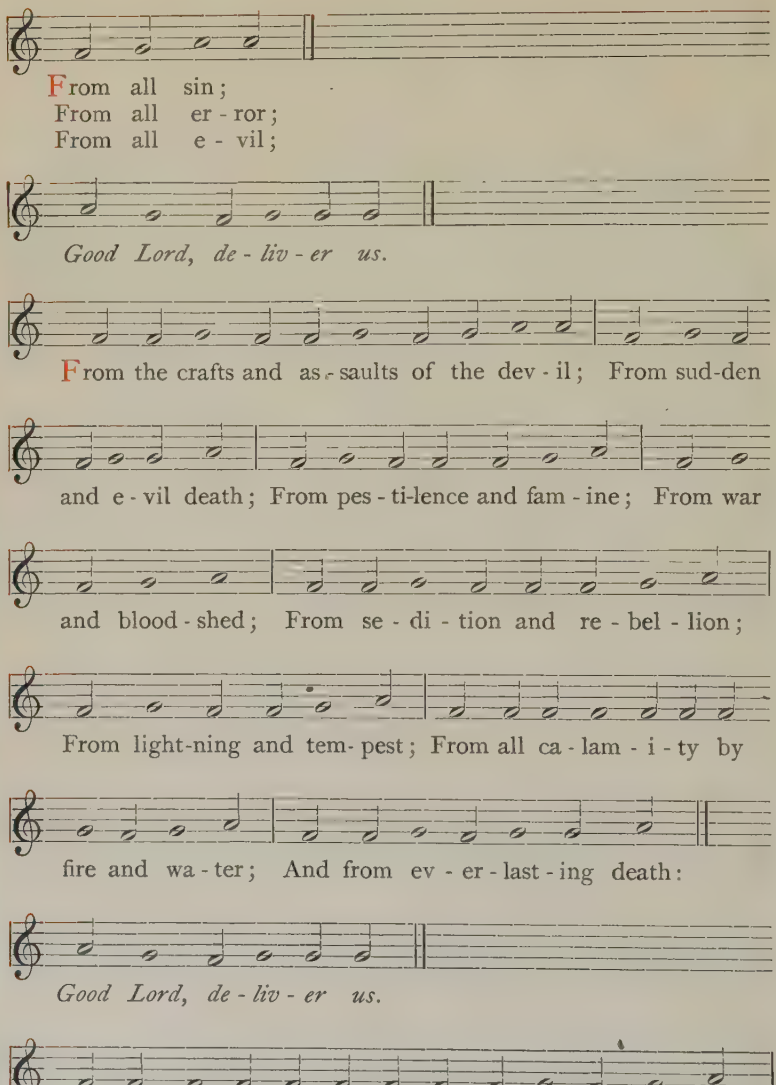

Have mer - cy up - on us.

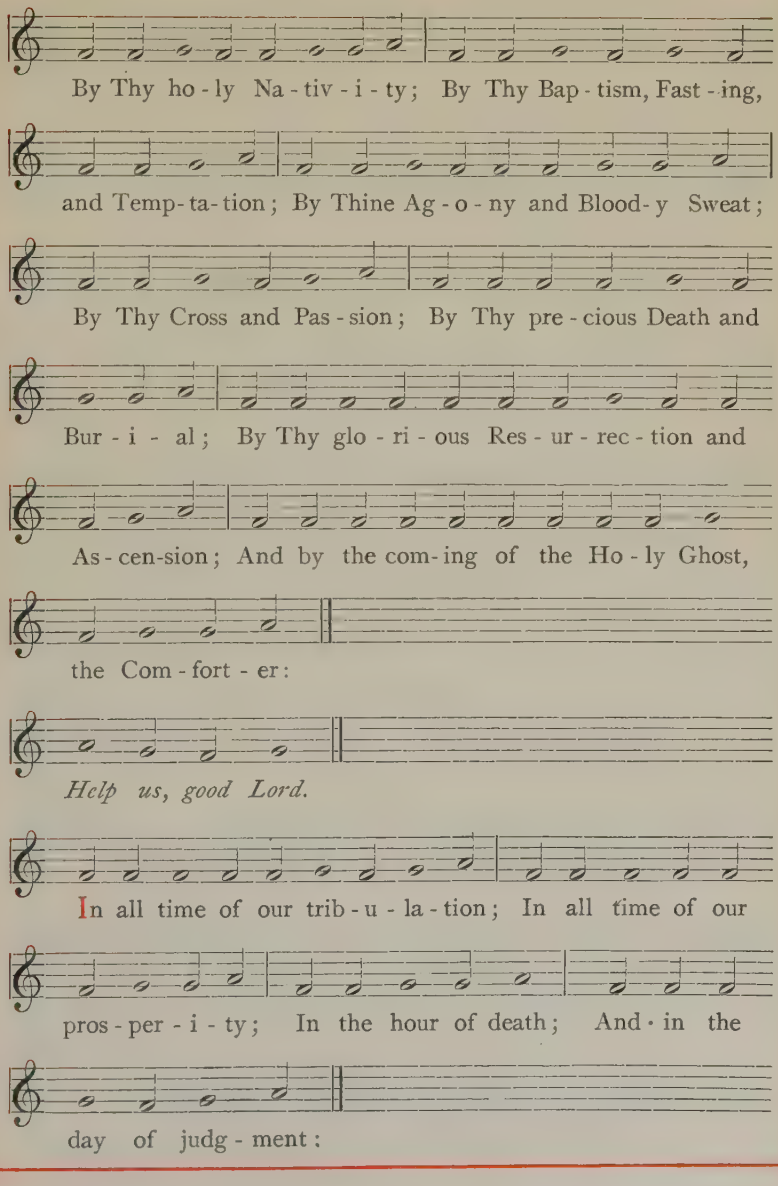

Be gra - cious un - to us.

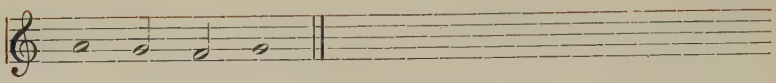

Spare us, good Lord.


Be gra - cious un - to us.

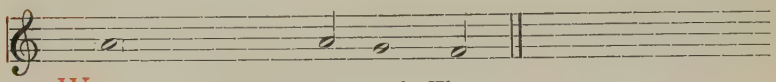

Help us, good Lord.


From all sin;
From all er - ror;
From all e - vil;
Good Lord, de - liv - er us.
From the crafts and as - saults of the dev - il; From sud-den
and e - vil death; From pes - ti-lence and fam - ine; From war
and blood - shed; From se - di - tion and re - bel - lion;
From light-ning and tem- pest; From all ca - lam - i - ty by
fire and wa - ter; And from ev - er - last - ing death:
Good Lord, de - liv - er us.
By the mys - ter - y of Thy ho - ly In- car - na - tion;

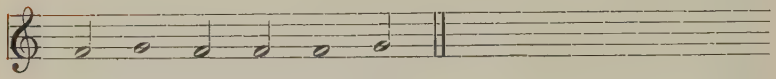

By Thy ho - ly Na - tiv - i - ty; By Thy Bap - tism, Fast - ing,
and Temp - ta - tion; By Thine Ag - o - ny and Blood - y Sweat;
By Thy Cross and Pas - sion; By Thy pre - cious Death and
Bur - i - al; By Thy glo - ri - ous Res - ur - rec - tion and
As - cen - sion; And by the com - ing of the Ho - ly Ghost,
the Com - fort - er:
Help us, good Lord.
In all time of our trib - u - la - tion; In all time of our
pros - per - i - ty; In the hour of death; And in the
day of judg - ment:



Help us, good Lord.

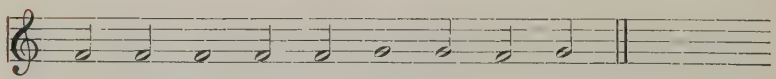


We poor sinners do be-seech Thee;

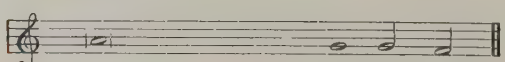


To hear us, O Lord God.

And to lead and govern Thy holy Christian Church in* the right way;
To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;
To put an end to all schisms and causes . . . . of of-fence;
To bring into the way of truth all such as have erred, and are de-ceiv-ed;
To beat down Satan under . . . . . our feet;
To send faithful laborers into Thy . . . . . har-vest;
To accompany Thy Word with Thy Spirit . . . and grace;
To raise up them that fall, and to strengthen such as do stand;
And to comfort and help the weak-hearted and the dis-tress-ed:

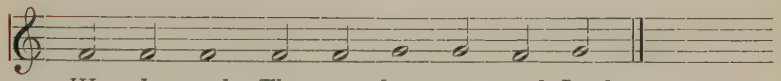


We be-seech Thee to hear us, good Lord.

* 

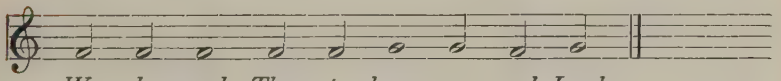
And to rule and govern Thy holy Chris-tian Church:—[U. S. S., G. S.]

To give to all nations peace and . . . . . | con- | cord ;
To preserve our country from discord and con - - | ten- | tion ;
To give to our nation perpetual victory over all its* . | ene- | mies ;
To direct and defend our President, and all in au - | thor- | ity ;
And to bless and keep our magistrates, and all our . | peo- | ple :

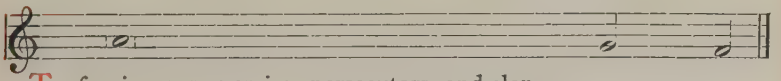


We be-seech Thee to hear us, good Lord.

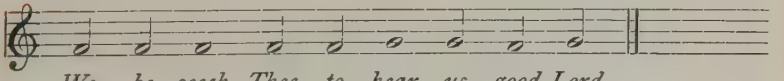
To behold and succor all who are in danger, neces- | | |
sity, and tribu- | la- | tion ;
To protect all who travel by land or . . . . . | wa- | ter ;
To preserve all women in the perils of . . . . . | child- | birth ;
To strengthen and keep all sick persons and young . | chil- | dren ;
To set free all who are innocently im - - - - - | pris- | oned ;
To defend and provide for all fatherless children and | wid- | ows ;
And to have mercy upon . . . . . | all | men :



We be-seech Thee to hear us, good Lord.



To forgive our enemies, persecutors, and slan- | | |
derers, and to | turn their | hearts ;
To give and preserve to our use the fruits . . | of the | earth ;
And graciously to hear . . . . . | our | prayers :



We be-seech Thee to hear us, good Lord.

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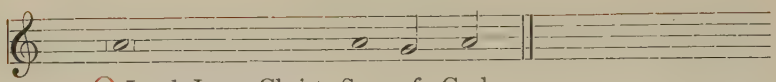
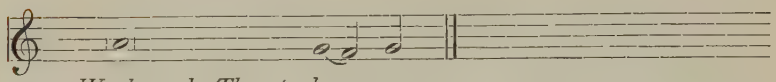
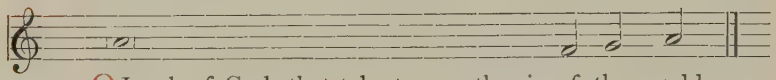
* *Thine enemies.*—[G. S.]



O Lord Jesus Christ, Son of God;

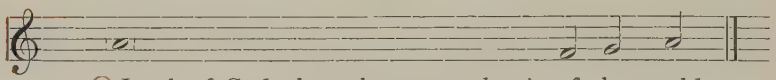


We beseech Thee to hear us.



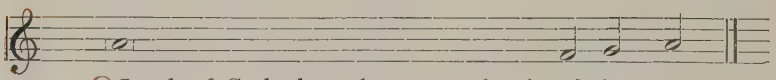
O Lamb of God, that takest away the sin of the world;

Have mer - cy up - on us.



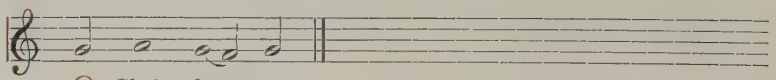
O Lamb of God, that takest away the sin of the world;

Have mer - cy up - on us.



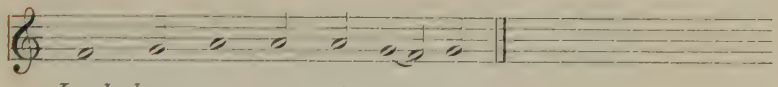
O Lamb of God, that takest away the sin of the world;

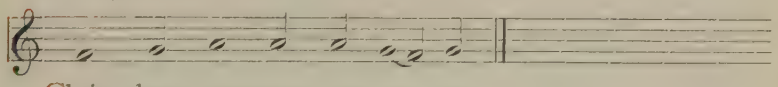
Grant us Thy peace.

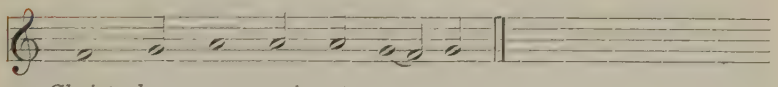


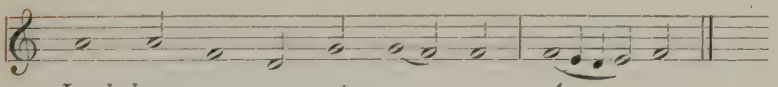
O Christ, hear us.

O Christ, hear us.

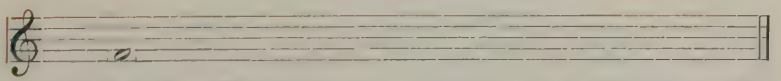








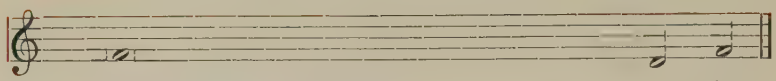
¶ Then shall the Minister, and the Congregation with him, say the Lord's Prayer, after which may be said one or more of the Litany Collects here following.



OUR Father, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

Litany Collects.*

Versicle.



1.	O Lord, deal not with us after	our	sins.
2.	Help us, O God of our salvation, for the glory of .	Thy	Name.
3.	O Lord, deal not with us after	our	sins.
4.	O Lord, enter not into judgment with Thy serv-	-	ant.
5.	Call upon Me in the day of trou - - - - -	-	ble.
6.	The Lord will give strength unto His peo- - -	-	ple.

1.

O Lord, deal not with us after our sins.
Neither reward us accordiug to our iniquities.

ALMIGHTY God, our heavenly Father, Who desirest not the death of a sinner, but rather that he should turn from his evil |[1] way and live; We beseech Thee graciously to turn from us those punishments which we by our sins have deserv- |[2]ed, and to grant us grace ever hereafter to serve Thee in holiness and pureness of living; through Jesus Christ |[3]our Lord. *Amen.*

2.

Help us, O God of our salvation, for the glory of Thy Name.
Deliver us, and purge away our sins, for Thy Name's sake.

ALMIGHTY and Everlasting God, Who by Thy Holy Spirit dost govern and sanctify the whole |[1]Christian Church; Hear our prayers for all members of the |[2]same, and mercifully grant, that by Thy grace they may serve Thee in true faith; through Jesus Christ, Thy Son, |[3]our Lord. *Amen.*

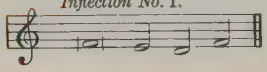
3.

O Lord, deal not with us after our sins.
Neither reward us according to our iniquities.

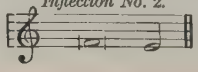
O GOD, merciful Father, Who despisest not the sighing of a contrite heart, nor the desire of such |[1]as are sorrowful; Merci-

* For rules for the Choral Reading of the Collects see page 9, and note on page 46.

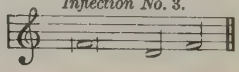
Inflection No. 1.



Inflection No. 2.



Inflection No. 3.



Litany Collects.

Response.

1. Neither reward us according to our iniq - - - | uities.
2. Deliver us, and purge away our sins, for Thy . . | Name's | sake.
3. Neither reward us according to our iniq - - - | uities.
4. For in Thy sight shall no man living be justifi - | ed.
5. I will deliver thee, and thou shalt glori - - - | fy | Me.
6. The Lord will bless His people . . . . . | with | peace.

---

fully assist our prayers which we make before Thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, may, by Thy good providence, be brought to |[2] naught; that we Thy servants, being hurt by no persecutions, may evermore give thanks unto Thee in Thy holy Church; through Jesus Christ, Thy Son, |[3]our Lord. *Amen.*

4.

O Lord, enter not into judgment with Thy servant.
For in Thy sight shall no man living be justified.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot al- |[1]ways stand upright: Grant us such strength and protection, as may support us in all dan- |[2]gers, and carry us through all temptations; though Jesus Christ |[3]our Lord. *Amen.*

5.

Call upon Me in the day of trouble.
I will deliver thee, and thou shalt glorify Me.

SPARE us, O Lord, and mercifully forgive |[1] us our sins, and though by our continual transgressions we have merited Thy punishments, be gracious unto [2]us, and grant that all those evils

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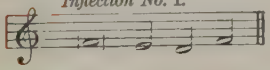
Inflection No. 1.



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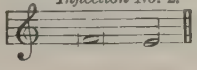

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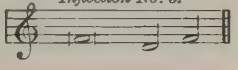


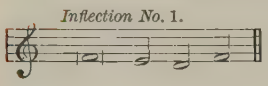
which we have deserved, may be turned from us, and overruled to our everlasting good; through Jesus Christ, Thy Son, |[3] our Lord. *Amen.*

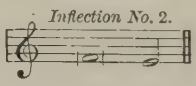
6.

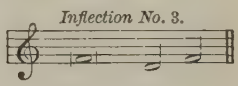
For Peace.

The Lord will give strength unto His people.
The Lord will bless His people with peace.

O GOD, from Whom all holy desires, all good counsels, and all just works |[1]do proceed; Give unto Thy servants that peace, which the world cannot |[2]give; that our hearts may be set to obey Thy commandments, and also that by Thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Sav- |[3]iour. *Amen.*

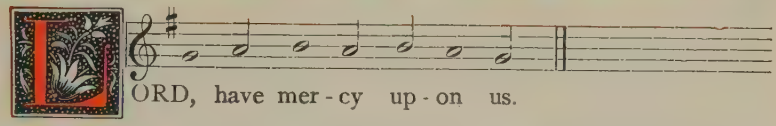


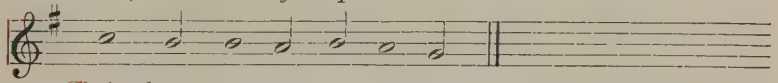


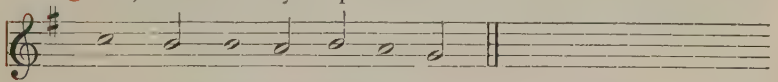


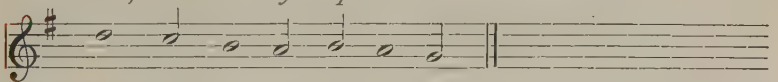
The Suffrages.

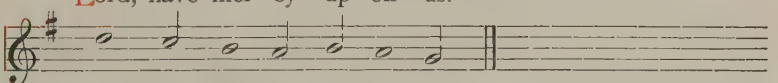
¶ The Suffrages may be used at Matins or Vespers in the same manner as the Litany.



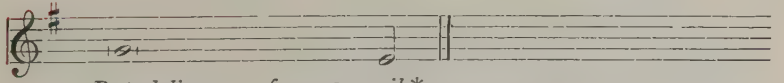








OUR Fa-ther, Who art in heaven; Hallowed be Thy Name; Thy kingdom come; Thy will be done, on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into tempta - tion;



* In G. S. this petition is not a Response, but is given to the Minister.

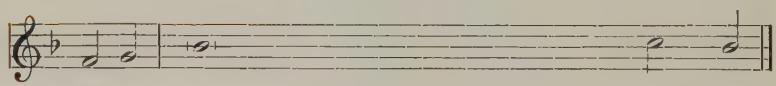
Versicle.

1. I said, LORD, be merciful un - - - - - - to me :
2. Return, O LORD, ... how long ?
3. Let Thy mercy, O LORD, be up - - - - - on us :
4. Let Thy priests be clothed with right - - - eousness :
5. O Lord, save our rul - - - - - - - - ers :
6. Save Thy people, and bless Thine inher - - itance :
7. Remember Thy Congrega - - - - - - - tion :
8. Peace be within . . . . . thy walls :
9. Let us pray for our absent breth - - - - - ren :
10. Let us pray for the broken-hearted and the cap- tives :
11. Send them help from the Sanc- - - - - - tuary :
12. Hear my prayer, ... O LORD :

¶ Then may be sung responsively, by the Minister and Congregation, the Psalm **De profundis**, at Matins, and at Vespers the Psalm **Miserere mei.**

PSALM 130. *De profundis.*

TONE II.



1. OUT OF the depths have I . . . . . cri- ed :
2. Lord, hear my . . . . . voice :
3. If Thou, LORD, shouldest mark in - - - iqui- ties :
4. But there is forgiveness with . . . . . Thee :
5. I wait for the LORD, my soul doth . . . wait :
6. My soul waiteth for the Lord more than they that watch for the morn- ing :
7. Let Israel hope in the . . . . . LORD :
8. And He shall redeem . . . . . Isra- el :

GLO-RY be to the Father, and to the . . . . Son :
AS IT was in the beginning, is now, and ever . shall be :

Response.

1.	Heal my soul; for I have sinned a - - - - -	gainst	Thee.
2.	And let it repent Thee concerning Thy serv - -	ants.	
3.	According as we hope	in	Thee.
4.	And let Thy saints shout	for	joy.
5.	Let the King hear us when	we	call.
6.	Feed them also, and lift them up for ev - - -	er.	
7.	Which Thou hast purchased	of	old.
8.	And prosperity within thy pal - - - - - -	aces.	
9.	O Thou, our God, save Thy servants that trust .	in	Thee.
10.	Redeem Israel, O God, out of all his trou- - -	bles.	
11.	And strengthen them out of Zi - - - - - -	on.	
12.	And let my cry come un - - - - - - - -	to	Thee.

¶ Then may be sung responsively, by the Minister and Congregation, the Psalm De profundis, at Matins, and at Vespers the Psalm Miserere mei.

PSALM 130. *De profundis.*

TONE II.

1.	unto	Thee,	O	LORD.
2.	let Thine ears be attentive to the voice of my sup-	*pli-*	ca-	tions.
3.	O Lord, ...	who	shall	stand?
4.	that Thou mayest	*be*	fear-	ed.
5.	and in His Word	*do*	I	hope.
6.	I say, more than they that watch *for* .	*the*	morn-	ing.
7.	for with the LORD there is mercy, and with Him is plenteous	*re-*	demp-	tion.
8.	from all his in - - - - - - - - -	iq-	ui-	ties.
	and to the	Ho-	ly	Ghost;
	world without	end,	A-	men.

PSALM 51. *Miserere mei Deus, secundum.*

TONE II.

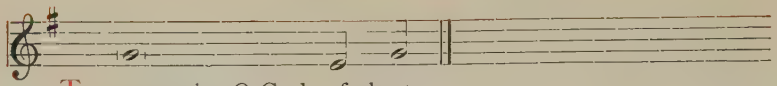
1.	HAVE MER-cy upon me, O God, according to Thy loving-	kind-	ness:
2.	Wash me throughly from mine in - - -	iqui-	ty:
3.	For I acknowledge my trans- - - - -	gres-	sions:
4.	Against Thee, Thee only, have I sinned, and done this evil in Thy	sight:	
5.	Behold, I was shapen in in - - - - -	iqui-	ty:
6.	Behold, Thou desirest truth in the inward	parts:	
7.	Purge me with hyssop, and I shall be . .	clean:	
8.	Make me to hear joy and	glad-	ness:
9.	Hide Thy face from my	sins:	
10.	Create in me a clean heart, O	God:	
11.	Cast me not away from Thy	pres-	ence:
12.	Restore unto me the joy of Thy sal - -	va-	tion:
13.	Then will I teach transgressors Thy . .	ways:	
14.	Deliver me from blood guiltiness, O God, Thou God of my sal-	va-	tion:
15.	O Lord, open Thou my	lips:	
16.	For Thou desirest not sacrifice; else would I	give	it:
17.	The sacrifices of God are a broken . .	spir-	it:
18.	Do good in Thy good pleasure unto . .	Zi-	on:
19.	Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt	offer-	ing:
GLO-RY	be to the Father, and to the	Son:	
AS IT	was in the beginning, is now, and ever .	shall	be:

PSALM 51. *Miserere mei Deus, secundum.*

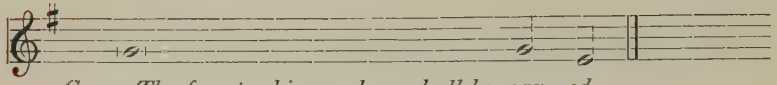
TONE II.

1. according unto the multitude of Thy tender mercies, blot out my	*trans-*	gres-	sions.
2. and cleanse me	from	my	sin.
3. and my sin is ever	*be-*	fore	me.
4. that Thou mightest be justified when Thou speakest, and be clear when	*Thou*	judg-	est.
5. and in sin did my mother	*con-*	ceive	me.
6. and in the hidden part Thou shalt make me to	know	wis-	dom.
7. wash me, and I shall be whit- - - -	*er*	than	snow.
8. that the bones which Thou hast broken	may	re-	joice.
9. and blot out all mine in - - - - -	iq-	ui-	ties.
10. and renew a right spirit	*with-*	in	me.
11. and take not Thy Holy Spir - - - -	*it*	from	me.
12. and uphold me with Thy	free	Spir-	it.
13. and sinners shall be converted . . .	un-	to	Thee.
14. and my tongue shall sing aloud of Thy .	right-	eous-	ness.
15. and my mouth shall shew	forth	Thy	praise.
16. Thou delightest not in burnt	of-	fer-	ing.
17. a broken and a contrite heart, O God, Thou wilt	not	de-	spise.
18. build Thou the walls of Je - - - -	ru-	sa-	lem.
19. then shall they offer bullocks upon . .	*Thine*	al-	tar.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.

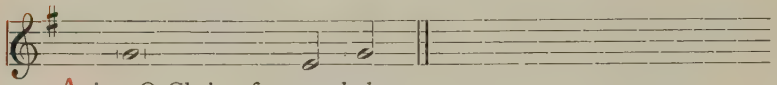
¶ Then shall be sung:



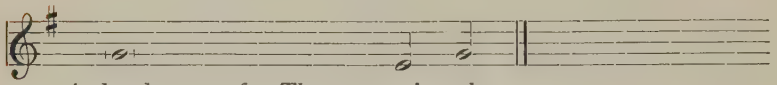
Turn us again, O God of hosts:



Cause Thy face to shine and we shall be sav - ed.

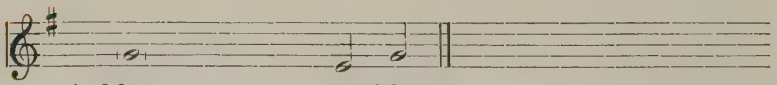


Arise, O Christ, for our help:



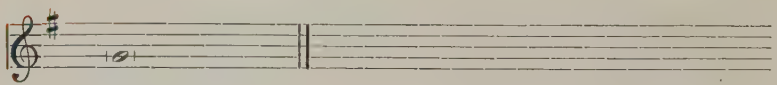
And redeem us, for Thy mer - cy's sake.

Hear my prayer, O LORD:



And let my cry come un - to Thee.

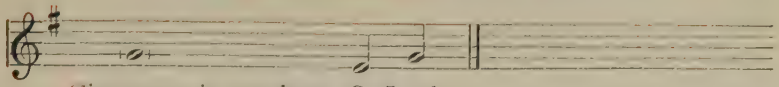
The Lord be with you.



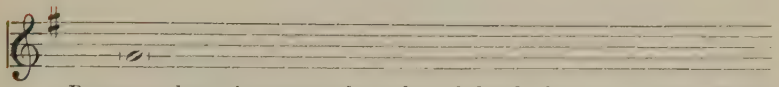
And with thy spirit.

Let us pray.

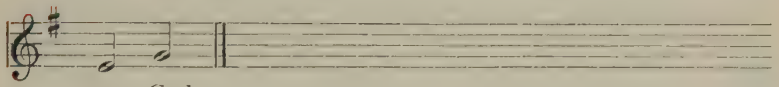
¶ Then may the Minister say a Collect for the Season and any other suitable Collects, after that he may say this Collect for Peace.



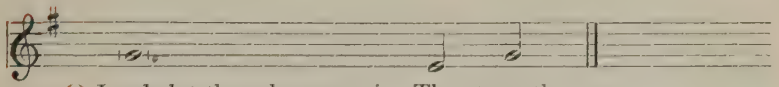
Give peace in our days, O Lord:



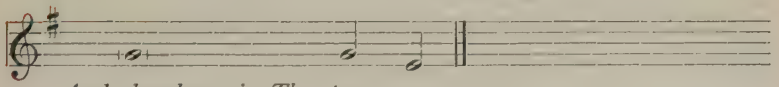
Because there is none other that fighteth for us, except Thou,



our God.

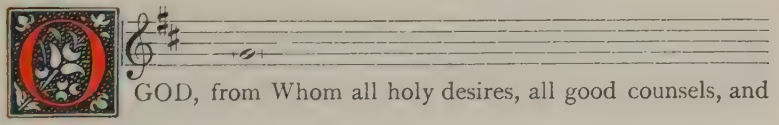


O Lord, let there be peace in Thy strength:

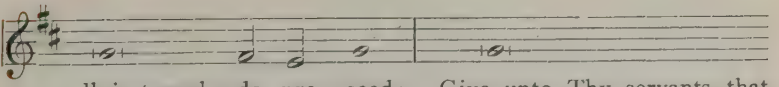


And abundance in Thy tow - ers.

Let us pray. *

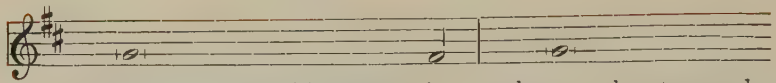


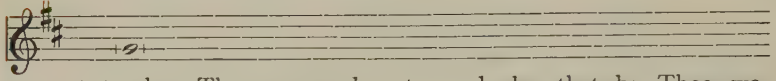
GOD, from Whom all holy desires, all good counsels, and

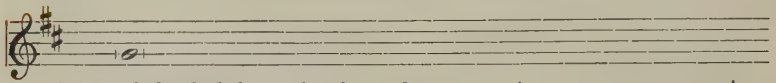


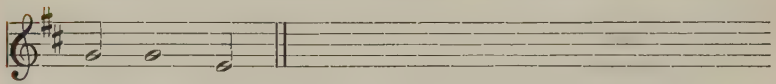
all just works do pro - ceed: Give unto Thy servants that

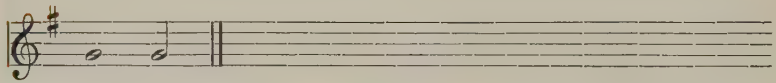
* *Oremus* omitted in G. S.











¶ Then may be sung:

Collects

For the Sundays and Festivals of the Church Year.

First Sunday in Advent.

STIR up, we beseech Thee, Thy power, O |[1]Lord, and come; that by Thy protection we may be rescued from the threatening perils of our |[2]sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the |[1]Holy Ghost, ever one God, world without end.

Second Sunday in Advent.

STIR up our hearts, O Lord, to make ready the way of Thine Only-Be- |[1]gotten Son, so that by His coming we may be enabled to serve Thee with pure minds; Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

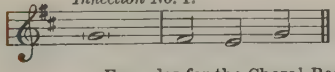
Third Sunday in Advent.

LORD, we beseech Thee, give ear |[1]to our prayers, and lighten the darkness of our |[2]hearts, by Thy gracious visitation; Who livest and reignest with the Father and the |[1]Holy Ghost, ever one God, world without end.

Fourth Sunday in Advent.

STIR up, O Lord, we beseech Thee, Thy power, and come, and with great might |[1]succor us, that by the help of Thy grace whatsoever is hindered by our sins may be speedily accomplish- |[2]ed, through Thy mercy and satisfaction; Who livest and reignest with the Father and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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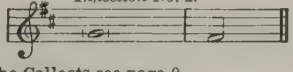


For rules for the Choral Reading of the Collects see page 9.

Other Collects for the Season of Advent.

MERCIFULLY hear, O Lord, the prayers |[1]of Thy people; that as they rejoice in the Advent of Thine Only-Begotten Son according to the |[2]flesh, so when He cometh a second time in His Majesty, they may receive the reward of eternal life; through the same Jesus Christ our |[2]Lord; Who liveth, etc.

O GOD, Who dost gladden us with the yearly anticipation of |[1]our Redemption: Grant that we who now joyfully receive Thine Only-Begotten Son as our Redeem- |[2]er, may also behold Him without fear when He cometh as our Judge; Who liveth, etc.

MOST merciful God, Who hast given Thine eternal Word to be made incarnate of |[1]the pure Virgin; Grant unto Thy people grace to put away fleshly |[2]lusts, that so they may be ready for Thy visitation; through the same, Thy Son, Jesus Christ, our |[2]Lord, Who liveth and reigneth, etc.

Christmas.

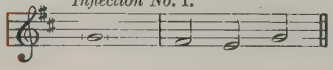
For Christmas Night.

O GOD, Who hast made this most holy night to shine with the brightness of |[1]the true Light: Grant, we beseech Thee, that as we have known on earth the mysteries of that |[2]Light, we may also come to the fullness of its joys in heaven; through the same, our Lord Jesus |[2]Christ, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

For Christmas Day.

GRANT, we beseech Thee, Al- |[1]mighty God, that the new birth of Thine Only-Begotten Son in the |[2]flesh, may set us free who are held in the old bondage under the yoke of sin; through the same, Thy Son Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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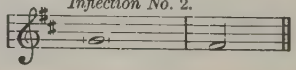


Second Christmas Day.

The same as for Christmas Day.

Sunday After Christmas.

ALMIGHTY and Everlasting God, Direct our actions according to |[1]Thy good pleasure, that in the Name of Thy beloved |[2]Son, we may be made to abound in good works; through the same, Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

The Circumcision and Name of Christ.

O LORD God, Who, for our sakes, hast made Thy Blessed Son our Saviour subject to the Law, and caused Him to endure the circumcision |[1]of the flesh: Grant us the true circumcision of the spir- |[2]it, that our hearts may be pure from all sinful desires and lusts; through the same, Thy Son, our Lord Jesus |[2]Christ, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

ALMIGHTY and Everlasting God, from Whom cometh down every good and |[1]perfect gift: We give Thee thanks for all Thy benefits, temporal and spiritual, bestowed upon us in the year |[2]past, and we beseech Thee of Thy goodness, grant us a favorable and joyful year, defend us from all dangers and adversities, and send upon us the fullness of Thy blessing; through Jesus Christ, Thy Son, our |[2]Lord, etc.

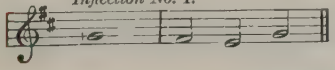
Sunday After New Year.

The same as for the Sunday after Christmas.

Epiphany.

O GOD, Who, by the leading of a star, didst manifest Thy Only-Begotten Son |[1]to the Gentiles: Mercifully grant, that we, who know Thee now by |[2]faith, may after this life have the fruition of Thy glorious Godhead; through the same, Thy Son, Jesus Christ our |[2] Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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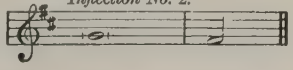


First Sunday After Epiphany.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people who call |[1]upon Thee; and grant that they may both perceive and know what things they ought to |[2]do, and also may have grace and power faithfully to fulfill the same; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

Second Sunday After Epiphany.

ALMIGHTY and Everlasting God, Who dost govern all things in heav- |[1]en and earth: Mercifully hear the supplications of Thy peo- |[2]ple, and grant us Thy peace all the days of our life; through Thy Son, Jesus Christ, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Third Sunday After Epiphany.

ALMIGHTY and Everlasting God, mercifully look upon |[1]our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majes- |[2]ty, to help and defend us; through Jesus Christ, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

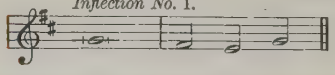
Fourth Sunday After Epiphany.

ALMIGHTY God, Who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot al- |[1]ways stand upright: Grant us such strength and protection as may support us in all dan- |[2]gers, and carry us through all temptations; through Jesus Christ, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Fifth Sunday After Epiphany.

O LORD, we beseech Thee to keep Thy Church and Household continually in Thy |[1]true religion; that they who do lean only upon the hope of Thy heavenly |[2]grace may evermore be defended by Thy mighty power; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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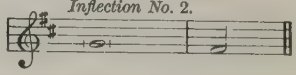


Sixth Sunday After Epiphany.

O GOD, Who in the glorious Transfiguration of Thy Only-Begotten Son, hast confirmed the mysteries of the faith by the testimony of the fathers, and Who, in the voice that came from the bright cloud, didst in a wonderful manner foreshow the adop-|¹tion of sons: Mercifully vouchsafe to make us co-heirs with the King of His glo-|²ry, and bring us to the enjoyment of the same; through the same, our Lord Jesus |²Christ, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Septuagesima Sunday.

O LORD, we beseech Thee favourably to hear the prayers |¹of Thy people: that we, who are justly punished for our offences, may be mercifully delivered by Thy good-|²ness, for the glory of Thy Name; through Jesus Christ, Thy Son, our Sav-|²iour, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Sexagesima Sunday.

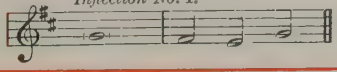
O GOD, Who seest that we put not our trust in anything |¹that we do: Mercifully grant, that by Thy power we may be defended against all adversity; through Jesus Christ, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

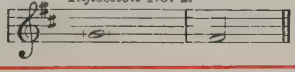
Quinquagesima Sunday.

O LORD, we beseech Thee, mercifully |¹hear our prayers, and, having set us free from the bonds of |²sin, defend us from all evil; through Jesus Christ, Thy Son, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Ash Wednesday, or First Day of Lent.

ALMIGHTY and Everlasting God, Who hatest nothing that Thou hast made, and dost forgive the sins of all those |¹who are penitent: Create and make in us new and contrite |² hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.





First Sunday in Lent (Invocavit).

O LORD, mercifully |[1]hear our prayer, and stretch forth the right hand of Thy Majesty to defend us from them that rise up against us; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Second Sunday in Lent (Reminiscere).

O GOD, Who seest that of ourselves we |[1]have no strength: Keep us both outwardly and inward- |[2]ly; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the | Holy Ghost, ever one God, world without end.

Third Sunday in Lent (Oculi).

WE beseech Thee, Al- |[1]mighty God, look upon the hearty desires of Thy humble serv- |[2]ants, and stretch forth the right hand of Thy Majesty to be our defence against all our enemies; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Fourth Sunday in Lent (Lætare).

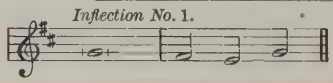
GRANT, we beseech Thee, Al- |[1]mighty God, that we, who for our evil deeds do worthily deserve to be punish- |[2]ed, by the comfort of Thy grace may mercifully be relieved; through our Lord and Saviour Jesus |[2]Christ, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

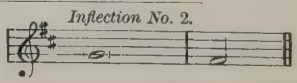
Fifth Sunday in Lent (Judica).

WE beseech Thee, Almighty God, mercifully to look up- |[1]on Thy people, that by Thy great goodness they may be governed and preserved ever- |[2]more, both in body and soul; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

Sixth Sunday in Lent (Palmarum).

ALMIGHTY and Everlasting God, Who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His |[1]





great humility: Mercifully grant that we may both follow the example of His pa- |²tience, and also be made partakers of His resurrection; through the same, Jesus Christ our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Monday in Holy Week.

GRANT, we beseech Thee, Al- |¹mighty God, that we, who amid so many adversities do fail through our own infirmi- |²ties, may be restored through the Passion and Intercession of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Tuesday in Holy Week.

ALMIGHTY and Everlasting God: Grant us grace so to pass through this holy time of |¹our Lord's Passion, that we may obtain the pardon of our |²sins; through the same, Thy Son, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Wednesday in Holy Week.

GRANT, we beseech Thee, Al- |¹mighty God, that we, who for our evil deeds are continually afflict- |²ed, may mercifully be relieved by the Passion of Thine Only-Begotten Son, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

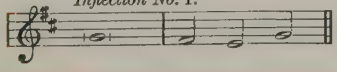
Thursday in Holy Week.

O LORD God, Who hast left unto us in a wonderful Sacrament a memorial |¹of Thy Passion; Grant, we beseech Thee, that we may so use this Sacrament of Thy Body and |²Blood, that the fruits of Thy redemption may continually be manifest in us; Thou, Who livest and reignest with the Father and the |¹Holy Ghost, ever one God, world without end.

Good Friday.

ALMIGHTY God, we beseech Thee graciously to behold |¹this Thy family, for which our Lord Jesus Christ was contented to be betray- |²ed, and given up into the hands of wicked men, and to suffer death upon the Cross; Who now liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Inflection No. 1.



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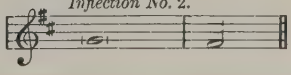


MERCIFUL and Everlasting God, Who hast not spared Thine only Son, but delivered Him up for us all, that He might bear our sins up- |[1]on the Cross: Grant that our hearts may be so fixed with steadfast faith in |[2] Him that we may not fear the power of any adversaries; through the same, Thy Son, Jesus |[1]Christ our Lord.

ALMIGHTY and Everlasting God, Who hast willed that Thy Son should bear for us the pains of the Cross, that Thou mightest remove from us the power |[1]of the adversary: Help us so to remember and give thanks for our Lord's Pas- |[2]sion that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord |[1]Jesus Christ.

Easter.

For Easter Eve.

O GOD, Who didst enlighten this most holy night with the glory of the Lord's |[1]Resurrection: Preserve in all Thy people the Spirit of adoption which Thou hast giv- |[2]en, so that renewed in body and soul they may perform unto Thee a pure service; through the same, our Lord Jesus |[2]Christ, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

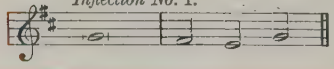
For Easter Day.

ALMIGHTY God, Who, through Thine Only-Begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of ever- |[1]lasting life: We humbly beseech Thee, that, as Thou dost put into our minds good de- |[2]sires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Other Easter Collects.

GRANT, we beseech Thee, Almighty God, that we who celebrate Thy |[1]Paschal Feast, kindled with heavenly de- |[2]sires, may ever thirst for the Fountain of Life, Jesus Christ, Thy |[1]Son, our Lord.

Inflection No. 1.



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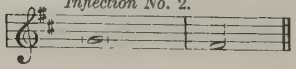


GRANT, we beseech Thee, Al- |[1]mighty God, that we who celebrate the solemnities of the Lord's Resurrec- |[2]tion, may by the renewal of Thy Holy Spirit rise again from the death of the soul; through the same, Jesus |[1]Christ our Lord.

Easter Monday.

The same as for Easter Day.

First Sunday After Easter (Quasimodo Geniti).

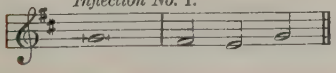
GRANT, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's |[1]Resurrection, may, by the help of Thy |[2]grace, bring forth the fruits thereof in our life and conversation; through the same, Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

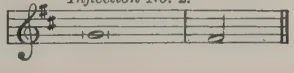
Second Sunday After Easter (Misericordias).

GOD, Who, by the humiliation of Thy Son, didst raise up the |[1] fallen world: Grant unto Thy faithful ones perpetual glad- |[2]ness, and those whom Thou hast delivered from the danger of everlasting death do Thou make partakers of eternal joys; through the same, Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

Third Sunday After Easter (Jubilate).

ALMIGHTY God, Who shewest to them that be in error the light of Thy truth, to the intent that they may return into the |[1]way of righteousness: Grant unto all them that are admitted into the fellowship of Christ's Religion that they may eschew those things that are contrary to their profes- |[2]sion, and follow all such things as are agreeable to the same; through our Lord Jesus |[2]Christ, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.





Fourth Sunday After Easter (Cantate).

O GOD, Who makest the minds of the faithful to be |[1]of one will: Grant unto Thy people that they may love what Thou commandest, and desire what Thou dost prom- |[2]ise; that, among the manifold changes of this world, our hearts may there be fixed where true joys are to be found; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Fifth Sunday After Easter (Rogate).

O GOD, from Whom all good |[1]things do come: Grant to us Thy humble servants, that by Thy holy inspiration we may think those things that be |[2]right, and by Thy merciful guiding may perform the same; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

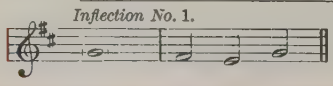
Ascension Day.

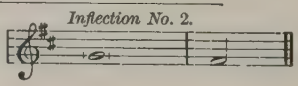
GRANT, we beseech Thee, Almighty God, that like as we do believe Thy Only-Begotten Son, our Lord Jesus Christ, to have ascended in- |[1]to the heavens; so may we also in heart and mind thither as- |[2]cend, and with Him continually dwell; Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

O KING of Glory, Lord of Hosts, Who didst this Day ascend in triumph far a- |[1]bove all Heavens: We beseech Thee, leave us not comfort- |[2]less, but send to us the Spirit of Truth, promised of the Father; O Thou, Who, with the Father and the |[1]Holy Ghost, livest and reignest, ever one God, world without end.

Sunday After Ascension (Exaudi).

ALMIGHTY, Everlasting God: Make us to have always a devout will |[1]towards Thee, and to serve Thy Majesty with a pure |[2]heart; through Thy Son, Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.





Whitsunday.

O GOD, Who didst teach the hearts of Thy faithful people, by sending to them the light of Thy |[1]Holy Spirit: Grant us by the same Spirit to have a right judgment in all |[2]things, and evermore to rejoice in His holy comfort; through our Lord Jesus Christ, Thy |[2]Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end.

Monday in Whitsun-week.

O GOD, Who didst give Thy Holy Spirit to |[1]Thine Apostles: Grant unto Thy people the performance of their peti- |[2]tions, so that on us to whom Thou hast given faith, Thou mayest also bestow peace; through our Lord Jesus Christ, Thy |[2]Son, Who with Thee and the Holy Ghost liveth and reigneth, ever one God, world without end.

The Festival of the Trinity.

ALMIGHTY and Everlasting God, Who hast given unto us, Thy servants, grace, by the confession of a true faith, to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to wor- |[1]ship the Unity: We beseech Thee, that Thou wouldest keep us steadfast in this |[2]faith, and evermore defend us from all adversities, Who livest and reignest, one God, world without end.

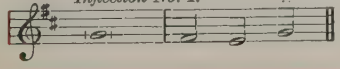
First Sunday After Trinity.

O GOD, the Strength of all them that put their |[1]trust in Thee: Mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy |[2]grace, that in keeping Thy commandments we may please Thee, both in will and deed; through Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Second Sunday After Trinity.

O LORD, Who never failest to help and govern those whom Thou dost bring up in Thy steadfast |[1]fear and love: Make us to have a perpetual fear and love of Thy holy |[2]Name; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



Inflection No. 2.

Third Sunday After Trinity.

O GOD, the Protector of all that trust in Thee, without whom nothing is strong, noth- |[1]ing is holy: Increase and multiply upon us Thy mer- |[2]cy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal; through Jesus Christ our |[2] Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Fourth Sunday After Trinity.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy |[1] governance, that Thy Church may joyfully serve Thee in all godly quiet- |[2]ness; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Fifth Sunday After Trinity.

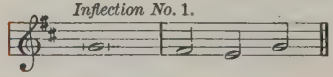
O GOD, Who hast prepared for them that love Thee such good things as pass man's |[1]understanding: Pour into our hearts such love toward |[2]Thee, that we, loving Thee above all things, may obtain Thy promises, which exceed all that we can desire; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

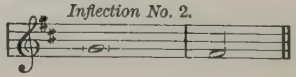
Sixth Sunday After Trinity.

LORD of all power and might, Who art the Author and Giver of |[1] all good things: Graft in our hearts the love of Thy |[2]Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Seventh Sunday After Trinity.

O GOD, Whose never-failing Providence ordereth all things both in heav- |[1]en and earth: We humbly beseech Thee to put away from us all hurtful |[2]things, and to give us those things which be





profitable for us; through Jesus Christ, Thy Son, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Eighth Sunday After Trinity.

GRANT to us, Lord, we beseech Thee, the Spirit to think and do always such things |¹as are right; that we, who cannot do anything that is good without |²Thee, may by Thee be enabled to live according to Thy will; through Jesus Christ, Thy Son, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

Ninth Sunday After Trinity.

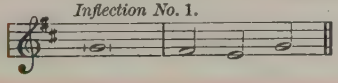
LET Thy merciful ears, O Lord, be open to the prayers of Thy |¹ humble servants; and, that they may obtain their peti- |²tions, make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our |²Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.

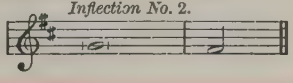
Tenth Sunday After Trinity.

O GOD, Who declarest Thine Almighty power chiefly in showing mer- |¹cy and pity: Mercifully grant unto us such a measure of Thy |²grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure; through Jesus Christ, Thy Son, our |²Lord, Who liveth and reigneth with Thee and the |¹ Holy Ghost, ever one God, world without end.

Eleventh Sunday After Trinity.

ALMIGHTY and Everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire |¹or deserve: Pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is a- |²fraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our |² Lord, Who liveth and reigneth with Thee and the |¹Holy Ghost, ever one God, world without end.





Twelfth Sunday After Trinity.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laud- |[1]able service: Grant, we beseech Thee, that we may so faithfully serve Thee in this |[2] life, that we fail not finally to attain Thy heavenly promises; through Jesus Christ, Thy Son, our |[2] Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, true God, world without end.

Thirteenth Sunday After Trinity.

ALMIGHTY and Everlasting God, Give unto us the increase of faith, |[1]hope, and charity; and that we may obtain that which Thou dost prom- |[2]ise, make us to love that which Thou dost command; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

Fourteenth Sunday After Trinity.

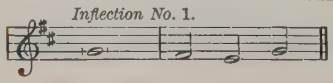
KEEP, we beseech Thee, O Lord, Thy Church with Thy per- |[1] petual mercy; and, because the frailty of man without Thee cannot but |[2]fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

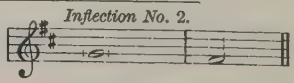
Fifteenth Sunday After Trinity.

O LORD, we beseech Thee, Let Thy continual pity cleanse and de- |[1]fend Thy Church; and because it cannot continue in safety without Thy suc- |[2]cor, preserve it evermore by Thy help and goodness; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Sixteenth Sunday After Trinity.

LORD, we pray Thee, that Thy grace may always go before and follow |[1]after us, and make us continually to be given to all good |[2] works; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.





Seventeenth Sunday After Trinity.

LORD, we beseech Thee, Grant Thy people grace, to withstand the temptations |[1]of the devil, and with pure hearts and minds to follow Thee, the only |[2]God; through Jesus Christ, Thy Son, our |[2] Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Eighteenth Sunday After Trinity.

O GOD, forasmuch as without Thee we are not able |[1]to please Thee: Mercifully grant, that Thy Holy Spirit may in all things direct and rule our |[2]hearts; through Jesus Christ, Thy Son, our |[2] Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Nineteenth Sunday After Trinity.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things |[1]that may hurt us; that we, being ready, both in body and |[2]soul, may cheerfully accomplish those things that Thou wouldest have done; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

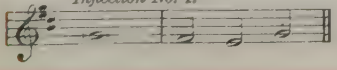
Twentieth Sunday After Trinity.

GRANT, we beseech Thee, merciful Lord, to Thy faithful people par- |[1]don and peace, that they may be cleansed from all their |[2] sins, and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Twenty-First Sunday After Trinity.

LORD, we beseech Thee to keep Thy household, the Church, in continual |[1]godliness; that through Thy protection it may be free from all adversi- |[2]ties, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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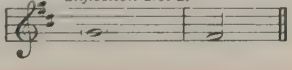

Twenty-Second Sunday After Trinity.

O GOD, our Refuge and Strength, Who art the Author of all |[1] godliness: Be ready, we beseech Thee, to hear the devout prayers of Thy |[2]Church; and grant that those things which we ask faithfully, we may obtain effectually; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Twenty-Third Sunday After Trinity.

ABSOLVE, we beseech Thee, O Lord, Thy people from |[1]their offences; that from the bonds of our sins which, by reason of our frailty, we have brought upon |[2]us, we may be delivered by Thy bountiful goodness; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Twenty-Fourth Sunday After Trinity.

STIR up, we beseech Thee, O Lord, the wills of Thy |[1]faithful people; that they, plenteously bringing forth the fruit of good |[2] works, may of Thee be plenteously rewarded; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1] Holy Ghost, ever one God, world without end.

Twenty-Fifth Sunday After Trinity.

ALMIGHTY God, we beseech Thee, Show Thy mercy unto Thy |[1] humble servants, that we who put no trust in our own merits may not be dealt with after the severity of Thy judg- |[2]ment, but according to Thy mercy; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

Twenty-Sixth Sunday After Trinity.

O GOD, so rule and govern our hearts and minds by Thy |[1]Holy Spirit, that being ever mindful of the end of all things, and the day of Thy just judg- |[2]ment, we may be stirred up to holiness of living here, and dwell with Thee forever hereafter; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

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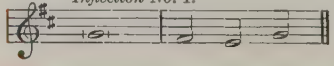

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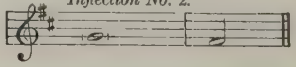


Twenty-Seventh Sunday After Trinity.

The Collect *for the Twenty-third Sunday after Trinity shall be used on the last Sunday after Trinity in each year*

The Festival of Harvest.

ALMIGHTY God, most merciful Father, Who openest Thy hand, and satisfiest the desire of every [1]living thing: We give Thee most humble and hearty thanks that Thou hast crowned the fields with Thy blessing, and hast permitted us once more to gather in the fruits of the [2]earth; and we beseech Thee to bless and protect the living seed of Thy Word sown in our hearts, that in the plenteous fruits of righteousness we may always present to Thee an acceptable thank-offering; through Jesus Christ, Thy Son, our [2]Lord, Who liveth and reigneth with Thee and the [1]Holy Ghost, ever one God, world without end.

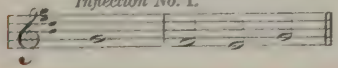
The Festival of the Reformation.

O LORD God, Heavenly Father; Pour out, we beseech Thee, Thy Holy Spirit upon Thy [1]faithful people, keep them steadfast in Thy grace and [2]truth, protect and comfort them in all temptation, defend them against all enemies of Thy Word, and bestow upon Christ's Church militant Thy saving peace; through the same, Thy Son, our [2]Lord, Who liveth and reigneth with Thee and the [1]Holy Ghost, ever one God, world without end.

A Day of Humiliation and Prayer.

ALMIGHTY and most merciful God, our heavenly Father, of Whose compassion there is no end, Who art long-suffering, gracious, and plenteous in goodness and truth; forgiving iniquity, transgres-[1]sion and sin; we have sinned and done perversely, we have forsaken and grievously offended Thee; against Thee, Thee only, have we sinned and done evil in Thy [2]sight; But we beseech Thee, O Lord, remember not against us former iniquities; let Thy tender mercies speedily prevent us, for we are brought very low; help us, O God of our salvation, and purge away our sins, for the glory of Thy holy Name, and for the sake of Thy dear Son, our Saviour, Jesus [2]Christ, Who liveth and reigneth with Thee and the [1]Holy Ghost, ever one God, world without end.

Inflection No. 1.



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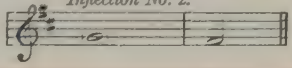


A Day of General or Special Thanksgiving.

ALMIGHTY God, our Heavenly Father, Whose mercies are new unto us every morning, and Who, though we have in no wise deserved Thy goodness, dost abundantly provide for all our wants of bod- |[1]y and soul: Give us, we pray Thee, Thy Holy Spir- |[2]it, that we may heartily acknowledge Thy merciful goodness toward us, give thanks for all Thy benefits, and serve Thee in willing obedience; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

The Presentation of Christ.

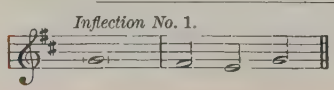
ALMIGHTY and Everliving God, we humbly beseech Thy Majesty, that as Thine Only-Begotten Son was this Day presented in the temple in substance |[1]of our flesh, so we may be presented unto Thee with pure and clean |[2]hearts, by the same, Thy Son, Jesus Christ, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

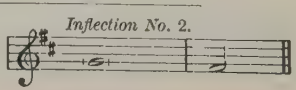
The Annunciation.

WE beseech Thee, O Lord, Pour Thy grace in- |[1]to our hearts; that as we have known the Incarnation of Thy Son Jesus Christ by the message of an An- |[2]gel, so by His Cross and Passion we may be brought unto the glory of His Resurrection; through the same Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

The Visitation.

ALMIGHTY God, Who hast dealt wonderfully with Thy handmaiden the Virgin Mary, and hast chosen her to be the mother of Thy Son, and hast graciously made known that Thou regardest the poor and the lowly and |[1]the despised: Grant us grace in all humility and meekness to receive Thy Word with hearty |[2]faith, and so to be made one with Thy dear Son; Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.





Evangelists', Apostles', and Martyrs' Days.

O ALMIGHTY God, Who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head |[1]Corner-Stone: Grant us so to be joined together in unity of spirit by their doc- |[2]trine, that we may be made a holy Temple acceptable unto Thee; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

O ALMIGHTY God, Who hast instructed Thy holy Church with the heavenly doctrine of Thy Evangelists |[1]and Apostles: Give us grace, that being not like children carried away with every blast of vain doc- |[2]trine, we may be established in the truth of Thy holy Gospel; through Jesus Christ, Thy Son, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

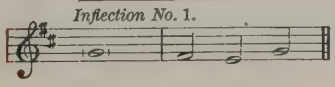
O ALMIGHTY God, Who hast knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, |[1]Christ our Lord: Grant us grace so to follow Thy blessed Saints in all virtuous and godly liv- |[2]ing, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

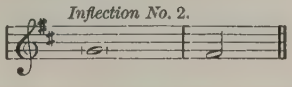
St. Michael's Day.

O EVERLASTING God, Who hast ordained and constituted the services of Angels and men in a won- |[1]derful order: Mercifully grant, that, as Thy holy Angels always do Thee service in heav- |[2]en, so by Thy appointment they may succor and defend us on earth; through Jesus Christ our |[2]Lord, Who liveth and reigneth with Thee and the |[1]Holy Ghost, ever one God, world without end.

All Saints' Day.

Collect *the last given for Evangelists', Apostles', and Martyrs' Days.*





Introits

For the Sundays and Festivals of the Church Year.

TONE VI.

First Sunday in Advent.

Antiphon.

UN - TO Thee, O LORD, do I lift . . .	**up**	my	soul:
2. Let me not be	*a-*	sham-	ed:
3. Yea, let none that	**wait**	on	Thee:
Psalm. Shew me Thy	**ways,**	O	LORD:
GLO - RY be to the Father, and . . .	*to*	the	Son:
AS IT was in the beginning, is now, and ev-	*er*	shall	be:

Antiphon Repeated.

Second Sunday in Advent.

Antiphon.

DAUGH-TER	*of*	Zi-	on:
2. The LORD shall cause His glorious **voice**	*to*	*be*	**heard:**
Psalm. Give ear, O Shepherd . . .	*of*	**Is-**	rael:
GLO - RY be to the **Father,** and . . .	*to*	the	**Son:**
AS IT was in the beginning, is now, and **ev-**	*er*	**shall**	be:

Antiphon Repeated.

Third Sunday in Advent.

Antiphon.

RE-JOICE in the	Lord	**al-**	way:
2. Let your moderation be known un-	*to*	**all**	men:
3. Be **careful**	*for*	**noth-**	ing:
Psalm. LORD, Thou hast been **favour-**able un-	*to*	Thy	**land:**
GLO - RY be to the **Father,** and . . .	*to*	the	**Son:**
AS IT was in the beginning, is now, and **ev-**	*er*	**shall**	be:

Antiphon Repeated.

Introits

For the Sundays and Festivals of the Church Year.

TONE VI.

First Sunday in Advent.

1. O my God, ...	I	trust	in	Thee;
2. Let not mine enemies tri - - -	*umph*	o-	ver	me;
3.	be	*a-*	sham-	ed.
Psalm. teach	me	Thy	paths	. . .
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

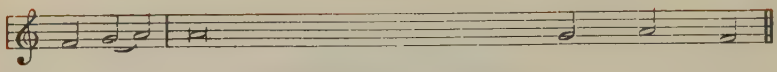
Second Sunday in Advent.

1. behold thy sal- - - - - - -	va-	tion	com-	eth.
2. and ye shall have	glad-	ness	*of*	heart.
Psalm. Thou that leadest Jo - - - -	*seph*	like	a	flock.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

Third Sunday in Advent.

1. and again	I	say,	*Re-*	joice.
2. the	Lord	is	at	hand.
3. but in everything by prayer and supplication with thanksgiving let your requests be made	known	un-	*to*	God.
Psalm. Thou hast brought back the captiv-	*ity*	of	Ja-	cob.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

TONE VI.



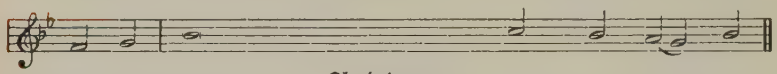
Fourth Sunday in Advent.

Antiphon.

DROP DOWN, ye heavens, ...	from	*a-*	bove:
2. Let the	earth	o-	pen:
Psalm. The heavens declare the glo -	*ry*	*of*	God:
GLO - RY be to the Father, and . . .	*to*	the	Son:
AS IT was in the beginning, is now, and ev-	*er*	hall	be:

Antiphon Repeated.

TONE III.



Christmas.

Antiphon.

UN - TO us a Child is born, unto us a	Son	is	giv-	en:
2. And His Name shall be called Wonderful, Counsellor,	*the*	Might-	y	God:
Psalm. O sing unto the	LORD	*a*	new	song:
GLO - RY be to the Father, ...	and	to	the	Son:
AS IT was in the beginning, is now, and	ev-	er	shall	be:

Antiphon Repeated.

Second Christmas Day.

The same as for Christmas Day.

Sunday After Christmas.

Antiphon.

THY TES- timonies	are	ver-	*y*	sure:
2. Thy throne is estab- - -	*lish-*	ed	*of*	old:
Psalm. The LORD reigneth, He is clothed	*with*	maj-	es-	ty:
GLO - RY be to the Father, ...	and	to	the	Son:
AS IT was in the beginning, is now, and	ev-	er	shall	be:

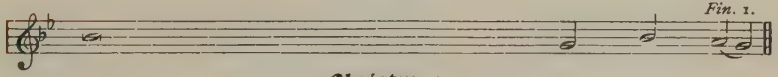
Antiphon Repeated.

TONE VI.

Fourth Sunday in Advent.

1. and let the skies pour	down	right-	*eous-*	ness:
2. and bring	forth	*sal-*	va-	tion.
Psalm. and the firmament sheweth . .	*His*	hand-	*y-*	work.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - - -	out	end,	A-	men.

TONE III.



Christmas.

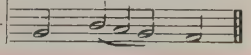
1. and the government shall be upon . . .	*His*	shoul-	der.
2. the Everlasting Father, the	Prince	of	Peace.
Psalm. for He hath done mar- - - - - -	*vel-*	lous	things.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Second Christmas Day.

The same as for Christmas Day.

Sunday After Christmas.

1. holiness becometh Thine house, O LORD	*for-*	ev-	er.
2. Thou art from ev - - - - - - - -	*er-*	last-	ing.
Psalm. the LORD is clothed with strength, wherewith He hath gird-	*ed*	Him-	self.
and to the	Ho-	ly	Ghost;
world without	end,	A -	men.



TONE III.

The Circumcision and Name of Christ.

Antiphon.

O LORD, our Lord, how excellent is Thy Name	*in*	all	the	earth:
2. What is man that Thou art mind-	ful	*of*	him:
Psalm. Thou, O LORD, art our Father and	*our*	*Re-*	deem-	er:
GLO - RY be to the Father, . . .	and	to	the	Son:
AS IT was in the beginning, is now, and	ev-	er	shall	be:

Antiphon Repeated.

Sunday After New Year.

The same as for the Sunday after Christmas.

Epiphany.

Antiphon.

BE-HOLD the Lord, the	Rul-	*er*	hath	come:
Psalm. Give the King Thy . .	judg-	ments,	O	God:
GLO - RY be to the Father, . . .	and	to	the	Son:
AS IT was in the beginning, is now, and	ev-	er	shall	be:

Antiphon Repeated.

First Sunday After Epiphany.

Antiphon.

I SAW also the Lord, sitting . .	*up-*	on	a	throne:
2. And I heard the voice of a great multitude, saying,	Al-	*le-*	lu-	ia:
Psalm. Make a joyful noise unto the LORD,	all	ye	lands:
GLO - RY be to the Father, . . .	and	to	the	Son:
AS IT was in the beginning, is now, and	ev-	er	shall	be:

Antiphon Repeated.

TONE III.

The Circumcision and Name of Christ.

1. Who has set Thy glory above	*the*	heav-	ens.
2. and the son of man that Thou	vis-	itest	him?
Psalm. from everlasting	*is*	Thy	Name.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Sunday After New Year.

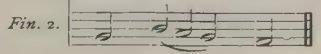
The same as for the Sunday after Christmas.

Epiphany.

1. and the Kingdom, and the power, and the glory are	in	His	hand.
Psalm. and Thy righteousness unto	the	King's	Son.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

First Sunday After Epiphany.

1. high and	lift-	*ed*	up.
2. for the Lord God Omnipo - - - - -	*tent*	reign-	eth.
Psalm. serve the LORD	*with*	glad-	ness.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.



TONE III.

Second Sunday After Epiphany.

Antiphon.

ALL THE	earth	*shall*	wor-	ship	Thee :
2.	They shall	sing	to	Thy	Name :
Psalm.	Make a joyful noise unto .	God,	all	ye	lands :
GLO - RY	be to the Father, . . .	and	to	the	Son :
AS IT	was in the beginning, is now, and	ev-	er	shall	be :

Antiphon Repeated.

Third, Fourth and Fifth Sundays After Epiphany.

Antiphon.

WOR-SHIP	Him, all	ye	His	an-	gels :
2.	The daughters of Ju - -	*dah*	re-	joic-	ed :
Psalm.	The LORD reigneth, let .	*the*	earth	re-	joice :
GLO - RY	be to the Father, . . .	and	to	the	Son :
AS IT	was in the beginning, is now, and	ev-	er	shall	be :

Antiphon Repeated.

Sixth Sunday After Epiphany.

Antiphon.

THE LIGHT-nings		lighten-	*ed*	t	world :
Psalm.	How amiable are Thy tab- ernacles,	O	LORD	of	hosts :
GLO - RY	be to the Father, . . .	and	to	the	Son :
AS IT	was in the beginning, is now, and	ev-	er	shall	be :

Antiphon Repeated.

TONE III.

Second Sunday After Epiphany.

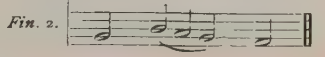
1. and shall sing unto	Thee,	O	God.
2. O Thou	Most	High-	est.
Psalm. sing forth the honour of His Name, make His	praise	glori-	ous.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.

Third, Fourth and Fifth Sundays After Epiphany.

1. Zion heard	*and*	was	glad.
2. because of Thy judg- - - - - - -	*ments*,	O	LORD.
Psalm. let the multitude of isles be	glad	there-	of.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.

Sixth Sunday After Epiphany.

1. the earth trem- - - - - - - - - -	*bled*	and	shook.
Psalm. My soul longeth, yea, even fainteth for the courts	*of*	the	LORD.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.



TONE II.

Septuagesima Sunday.

Antiphon.

THE SOR-rows of death compassed . . . . . *me*:
2. In my distress, I called upon the . . LORD:
Psalm. I will love Thee, O LORD my . . . strength:
GLO-RY be to the Father, and to the . . . Son:
AS IT was in the beginniug, is now, and ever shall be:

Antiphon Repeated.

Sexagesima Sunday.

Antiphon.

A-WAKE, why sleepest Thou, O . . . . . Lord?
2. Wherefore hidest Thou Thy . . . . face:
3. Our soul is bowed down to the . . . dust:
Psalm. We have heard with our ears, O . . God:

GLO-RY be to the Father, and to the . . . . Son:
AS IT was in the beginning, is now, and ever shall be:

Antiphon Repeated.

Quinquagesima Sunday.

Antiphon.

BE THOU my strong . . . . . Rock:
2. Thou art my Rock and my . . . . For- tress:
Psalm. In Thee, O LORD, do I put my trust;
let me never be a- sham- ed:
GLO-RY be to the Father, and to the . . . . Son:
AS IT was in the beginning, is now, and ever shall be:

Antiphon Repeated.

TONE II.

Septuagesima Sunday.

1. the sorrows of hell compassed . . .	me	*a-*	bout.
2 and He heard my voice out of . . .	*His*	tem-	ple.
Psalm. the LORD is my Rock and	*my*	For-	tress!
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Sexagesima Sunday.

1. Arise, cast us not off	*for-*	ev-	er.
2. and forgettest our	*af-*	flic-	tion?
3. arise for our help and	*re-*	deem	us.
Psalm. our fathers have told us what work			
Thou didst	*in*	their	days.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Quinquagesima Sunday.

1. for an house of defence	*to*	save	me.
2. therefore for Thy Name's sake lead me .	*and*	guide	me.
Psalm. deliver me in Thy	right-	eous-	ness.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

TONE II.

Ash Wednesday.

Antiphon.

I WILL cry unto God Most . . . . . | High : |
2. Yea, in the shadow of Thy wings will I make my | ref- | uge :
Psalm. Be merciful unto me, O God, be mer- ciful unto | me : |
GLO-RY be the Father, and to the . . . . | Son : |
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

First Sunday in Lent (Invocavit).

Antiphon.

HE SHALL call upon Me, and I will answer . . | him : |
2. With long life will satisfy . . . . | him : |
Psalm. He that dwelleth in the secret place of the Most | High : |
GLO-RY be to the Father, and to the . . . | Son : |
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Second Sunday in Lent (Reminiscere).

Antiphon.

RE-MEM- ber, O LORD, Thy tender mercies and Thy loving- | kindness- | es :
2. Let not mine enemies triumph over . | me : |
Psalm. Unto Thee, O LORD, do I lift up my . | soul : |

GLO-RY be to the Father, and to the . . . | Son : |
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

TONE II.

Ash Wednesday.

1. unto God that performeth all	things	for	me.
2. until these calamities be	o-	*ver-*	past.
Psalm. for my soul trust - - - - - - -	*eth*	in	Thee.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

First Sunday in Lent (Invocavit).

1. I will deliver him and	hon-	*our*	him.
2. and shew him My	*sal-*	va-	tion.
Psalm. shall abide under the shadow of the .	*Al-*	might-	y.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Second Sunday in Lent (Reminiscere).

1. for they have been ev - - - - - -	*er*	of	old.
2. God of Israel, deliver us out of all . .	our	trou-	bles.
Psalm. O my God, I trust in Thee; Let me not be	*a-*	sham-	ed.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

TONE II.

Third Sunday in Lent (Oculi).

Antiphon.

MINE EYES are ever toward the . . . . . | LORD: |
2. Turn Thee unto me, and have mercy up- | on | me:
Psalm. Unto Thee, O LORD, do I lift up my . | soul: |

GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Fourth Sunday in Lent (Lætare).

Antiphon.

RE-JOICE ye with Jerusalem, and be glad with . | her: |
2. Rejoice with joy with . . . . . | her: |
Psalm. I was glad when they said unto . . | me: |
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Fifth Sunday in Lent (Judica.)

Antiphon.

JUDGE ME, O . . . . . | God: |
2. O deliver me from the deceitful and un- | just | man:
Psalm. O send out Thy light and Thy . . . | truth: |

GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE II.

Third Sunday in Lent (Oculi).

1. for He shall pluck my feet out . . .	*of*	the	net.
2. for I am desolate and	*af-*	flict-	ed.
Psalm. O my God, I trust in Thee; let me not be	*a-*	sham-	ed.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Fourth Sunday in Lent (Lætare).

1. all ye	that	love	her.
2. all ye that	mourn	*for*	her.
Psalm. Let us go into the house	*of*	the	LORD.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Fifth Sunday in Lent (Judica).

1. and plead my cause against an ungod -	*ly*	na-	tion.
2. for Thou art the God	*of*	my	strength.
Psalm. let them lead me; let them bring me unto Thy	ho-	ly	hill.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

TONE II.

Sixth Sunday in Lent (Palmarum).

Antiphon.

BE NOT Thou far from me, O . . . . . | LORD: |
2. Save me from the lion's . . . . . | mouth: |
Psalm. My God, my God, why hast Thou for- | |
saken | me: |
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Monday in Holy Week.

Antiphon.

PLEAD MY cause, O LORD, with them that strive | |
with | me: |
2. Take hold of shield and . . . . . | buck- | ler:
Psalm. Draw out also the spear, and stop the | |
way against them that persecute | me: |
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Tuesday and Thursday in Holy Week.

Antiphon.

GOD FOR- bid that I should . . . . . | glo- | ry:
2. In Him is salvation, life, and resurrec- | |
tion from the | dead: |
Psalm. God be merciful unto us, and . . . | bless | us:
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE II.

Sixth Sunday in Lent (Palmarum).

1. O my strength, haste Thee	*to*	help	me.
2. and deliver me from the horns of the .	**u-**	ni-	corns.
Psalm. Why art Thou so far from	help-	ing	me?
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

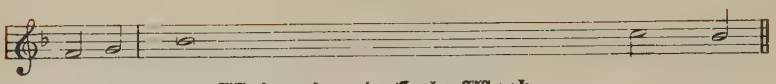
Monday in Holy Week.

1. fight against them that fight	*a-*	gainst	me.
2. and stand up	for	mine	help.
Psalm. say unto my soul, I am thy	*sal-*	va-	tion.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

Tuesday and Thursday in Holy Week.

1. save in the Cross of our Lord	Je-	sus	Christ.
2. by Him we are redeemed and set at . .	lib-	er-	ty.
Psalm. and cause His face to shine . . .	*up-*	on	us.
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

TONE II.



Wednesday in Holy Week.

Antiphon.

AT THE Name of Jesus every knee shall . . . | bow: |

2. For He became obedient unto death,
even the death of the | Cross: |
Psalm. Hear my prayer, O . . . . . | LORD: |
GLO-RY be the Father, and to the . . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Good Friday.

The same as for Tuesday, or this:

Antiphon.

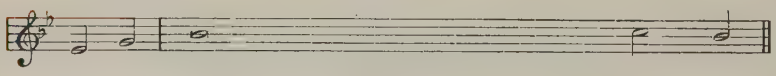
SURE-LY He hath borne our griefs and carried our | sor- | rows:

2. All we like sheep have gone a- - - | stray: |

Psalm. Hear my prayer, O . . . . . | LORD: |
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE V.



Easter.

Antiphon.

WHEN I awake, I am still with Thee. Halle- - | lu- | jah!
2. Such knowledge is too wonderful for . . | me: |

Psalm. O LORD, Thou hast searched me, and . | known | me:
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Tone II.

Wednesday in Holy Week.

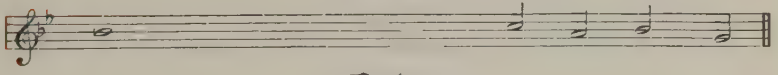
1. of things in heaven, and things in earth, and things **un-**	*der*	the	**ea**rth.
2. wherefore He is Lord, to the glory of God	*the*	**Fa-**	ther.
Psalm. and let my **cry** come	un-	*to*	**Thee.**
and to the	**Ho-**	ly	Ghost;
world without	**e**nd,	A-	men.

Good Friday.

The same as for Tuesday, or this:

1. He was wounded for our transgressions, He was br**u**ised for our in-	**iq-**	ui-	ties.
2. and the Lord hath laid on **H**im the iniquity	*of*	us	**a**ll.
Psalm. and let my **cry** come	un-	*to*	**Thee.**
and to the	**Ho-**	ly	Ghost;
world without	**e**nd,	A-	men.

Tone V.



Easter.

1. Thou hast laid Thine **h**and upon me.	Hal-	*le-*	**lu-**	jah!
2. it is high, I cannot attain unto it. Hallel**u**jah!	Hal-	*le-*	**lu-**	jah!
Psalm. Thou knowest my downs**i**tting and	mine	up-	**ris-**	ing.
and to	*the*	**Ho-**	ly	Ghost;
world with - - - - -	**out**	**end,**	A-	men.

TONE V.

Or,

Antiphon.

HE IS risen, Halle - - - - - - - - - lu- | jah !

2. Remember how he spake unto you, Halle- lu- | jah !

Psalm. Thou crownedst Him with glory and hon- | our:

GLO- RY be to the Father, and to the . . . Son:
AS IT was in the beginning, is now, and ever shall | be:

Antiphon Repeated.

Easter Monday.

The same as for Easter Day.

First Sunday After Easter (Quasimodo Geniti).

Antiphon.

AS NEW- born . . . . . babes:
2. Hear, O my people, and I will testify unto thee:
Psalm. Sing aloud unto God our . . . . Strength:
GLO- RY be the Father, and to the . . . Son:
AS IT was in the beginning, is now, and ever shall | be:

Antiphon Repeated.

Second Sunday After Easter (Misericordias).

Antiphon.

THE EARTH is full of the goodness of the . . . LORD:
Psalm. Rejoice in the LORD, O ye . . . right- | eous:
GLO- RY be to the Father, and to the . . . Son:
AS IT was in the beginning, is now, and ever shall | be:

Antiphon Repeated.

TONE V.

Or,

1. Why seek ye the Living among the dead?	Hal-	*le-*	lu-	jah!
2. the Son of Man must be crucified, and the third day rise again. Hallelujah!	Hal-	*le-*	lu-	jah!
Psalm. Thou madest Him to have dominion over the	works	of	Thy	hands.
and to	*the*	Ho-	ly	Ghost;
world with - - - - -	out	end,	A-	men.

Easter Monday.

The same as for Easter Day.

First Sunday After Easter (Quasimodo Geniti).

1. desire the sincere	milk	of	the	Word.
2. O Israel, if thou wilt heark - - -	*en*	un-	*to*	Me.
Psalm. make a joyful noise unto the . .	God	of	Ja-	cob.
and to	*the*	Ho-	ly	Ghost;
world with- - - - -	out	end,	A-	men.

Second Sunday After Easter (Misericordias).

1. By the Word of the LORD were . .	*the*	heav-	ens	made.
Psalm. for praise is comely	*for*	*the*	up-	right.
and to	*the*	Ho-	ly	Ghost;
world with- - - - -	out	end.	A-	men.

TONE V.

Third Sunday After Easter (Jubilate).

Antiphon.

MAKE A joyful noise unto God, all ye . . . . | lands: |

Psalm. Say unto God, how terrible art Thou in Thy | works: |

GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Fourth Sunday After Easter (Cantate).

Antiphon.

O SING unto the LORD a new . . . . . | song: |
2. The LORD hath made known His sal - - | va- | tion:

Psalm. His right hand, and His holy . . . . | arm: |
GLO-RY be to the Father, and to the . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Fifth Sunday After Easter (Rogate).

Antiphon.

WITH THE voice of singing declare ye, and tell . . | this: |

2. The LORD hath redeemed His servant . | Ja- | cob:
Psalm. Make a joyful noise unto God, all ye . | lands: |

GLO-RY be the Father, and to the . . . . . | Son: |
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE V.

Third Sunday After Easter (Jubilate).

1. Sing forth the honour of His Name; make	His	praise	glo-	rious.
Psalm. through the greatness of Thy power shall Thine enemies submit them-	selves	un-	*to*	Thee.
and to	*the*	Ho-	ly	Ghost;
world with- - - - - - - - -	out	end,	A-	men.

Fourth Sunday After Easter (Cantate).

1. for He hath done	mar-	vel-	lous	things.
2. His righteousness hath He openly shewed in the sight	*of*	the	hea-	then.
Psalm. hath gotten Him	*the*	vic-	to-	ry.
and to	*the*	Ho-	ly	Ghost;
world with- - - - - - - - -	out	end,	A-	men.

Fifth Sunday After Easter (Rogate).

1. utter it even to the end of the earth.	Hal-	*le-*	lu-	jah!
2. Hallelujah!	Hal-	*le-*	lu-	jah!
Psalm. sing forth the honour of His Name; make	His	praise	glo-	rious.
and to	*the*	Ho-	ly	Ghost;
world with- - - - - - - - -	out	end,	A-	men.

TONE V.

Ascension Day.

Antiphon.

YE MEN of Galilee, why stand ye gazing up into | heav- | en?
2. This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into | heav- | en:
Psalm. O clap your hands, all ye . . . . . | peo- | ple:
GLO-RY be to the Father, and to the . . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:
Antiphon Repeated.

Sunday After Ascension (Exaudi).

Antiphon.

HEAR, O LORD, when I cry with my . . . . | voice:
2. When Thou saidst, seek ye My face: my heart said unto Thee, Thy face, LORD, will I | seek:

Psalm. The LORD is my Light, and my Sal - - | va- | tion:
GLO-RY be the Father, and to the . . . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:
Antiphon Repeated.

Whitsunday.

Antiphon.

THE SPIR- it of the Lord filleth the . . . . . | world:
2. Let the righteous be glad; let them rejoice before | God:

Psalm. Let God arise; let His enemies be . . | scatter- | ed:
GLO-RY be to the Father, and to the . . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:
Antiphon Repeated.

Monday in Whitsun-week.

The same as for Whitsunday.

TONE V.

Ascension Day.

1.	Hal-	*le-*	lu-	jah !
2. Hallelujah !	Hal-	*le-*	lu-	jah !
Psalm. shout unto God with the . . .	voice	of	tri-	umph.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - - -	out	end,	A-	men.

Sunday After Ascension (Exaudi).

1.	Hal-	*le-*	lu-	jah !
2. Hide not Thy face from me. Hallelujah !	Hal-	*le-*	lu-	jah !
Psalm.	whom	shall	I	fear ?
and to	*the*	Ho-	ly	Ghost;
world with- - - - - - - - - -	out	end,	A-	men.

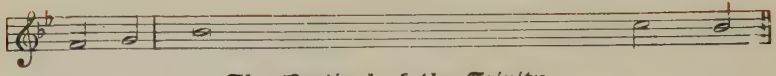
Whitsunday.

1.	Hal-	*le-*	lu-	jah !
2. yea, let them exceedingly rejoice. Hallelujah !	Hal-	*le-*	lu-	jah !
Psalm. let them also that hate Him . .	flee	be-	fore	Him.
and to	*the*	Ho-	ly	Ghost;
world with- - - - - - - - - -	out	end.	A-	men.

Monday in Whitsun-week.

The same as for Whitsunday.

TONE VIII.



The Festival of the Trinity.

Antiphon.

BLESS-ED be the Holy Trinity, and the undivided | Uni- | ty:

Psalm. O LORD, our . . . . . | Lord:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Or,

Antiphon.

HO-LY, Holy, Holy, is the LORD of . . . . | Hosts:

Psalm. O LORD, our . . . . . | Lord:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

First Sunday After Trinity.

Antiphon.

O LORD, I have trusted in Thy. . . . . | mer- | cy:
2. I will sing unto the . . . . . | LORD:

Psalm. How long wilt Thou forget me, O . . | LORD?
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Second Sunday After Trinity.

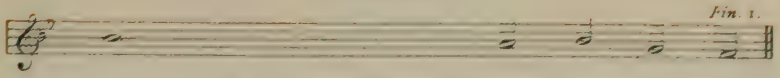
Antiphon.

THE LORD was my . . . . . | stay:
2. He delivered . . . . . | me:

Psalm. I will love Thee, O LORD, my . . . | Strength:
GLO-RY be the Father, and to the . . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE VIII.



The Festival of the Trinity.

1. Let us give glory to Him because He hath shown His	mer-	cy	*to*	us.
Psalm. how excellent in Thy Name . .	*in*	all	the	earth !
and to	*the*	Ho-	ly	Ghost ;
world with	out	end,	A-	men.

Or,

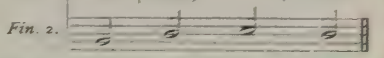
1. of Him, and through Him, and to Him,	are	all	things.	
Psalm. how excellent is Thy Name . .	*in*	all	the	earth !
and to	*the*	Ho-	ly	Ghost ;
world with	out	end,	A-	men.

First Sunday After Trinity.

1. my heart shall rejoice in	Thy	sal-	va-	tion.
2. because He hath dealt bounti - -	*ful-*	ly	with	me.
Psalm. How long wilt Thou hide . . .	Thy	face	from	me ?
and to	*the*	Ho-	ly	Ghost ;
world with	out	end,	A-	men.

Second Sunday After Trinity.

1. He brought me forth also in - - -	*to*	a	large	place.
2. because He de - - - - - - -	light-	ed	in	me.
Psalm. The LORD is my Rock, . . .	and	my	For-	tress.
and to	*the*	Ho-	ly	Ghost ;
world with	out	end,	A-	men.



TONE VIII.

Third Sunday After Trinity.

Antiphon.

TURN THEE unto me, and have mercy up - - - | on | me :
2. Look upon mine affliction and my . | pain :
Psalm. Unto Thee, O LORD, do I lift up my | soul :

GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Fourth Sunday After Trinity.

Antiphon.

THE LORD is my Light and my Salvation ; whom | shall I | fear ?

2. When the wicked, even mine enemies | and my foes, came up- | on | me :
Psalm. Though an host should encamp a - - | gainst | me :
GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Fifth Sunday After Trinity.

Antiphon.

HEAR, O LORD, when I cry with my . . . . | voice :
2. Leave me not, neither for - - - - | sake | me :
Psalm. The LORD is my Light and my Sal - | va- | tion :
GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

TONE VIII.

Third Sunday After Trinity.

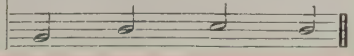
1. for I am desolate	and	*af-*	flict-	ed.
2. and for - - - - - - - - -	give	all	my	sins.
Psalm. O my God, I trust in Thee, let me not	be	*a-*	sham-	ed.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	**out**	end,	A-	men.

Fourth Sunday After Trinity.

1. The LORD is the Strength of my life ; of whom shall	*I*	be	*a-*	fraid ?
2. they	stum-	bled	and	fell.
Psalm. my	heart	shall	not	fear.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	**out**	end,	A-	men.

Fifth Sunday After Trinity.

1. Thou	*hast*	been	my	help.
2. O God of	*my*	sal-	va-	tion.
Psalm.	whom	shall	I	fear ?
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	**out**	end,	A-	men.



TONE VIII.

Sixth Sunday After Trinity.

Antiphon.

THE LORD is the Strength of His . . . . . | peo- | ple :
2. Save Thy people, and bless Thine in - | herit- | ance :
Psalm. Unto Thee will I cry, O LORD, my Rock ; be not silent unto | me :

GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Seventh Sunday After Trinity.

Antiphon.

O CLAP your . . . . . | hands :
2. Shout unto . . . . . | God :
Psalm. He shall subdue the people . . . . | under | us :
GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Eighth Sunday After Trinity.

Antiphon.

WE HAVE thought of Thy loving-kindness, O . | God :
2. According to Thy Name, O God, so is Thy praise unto the ends of the | earth :
Psalm. Great is the LORD, and greatly to be . | prais- | ed :

GLO-RY be the Father, and to the . . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

TONE VIII.

Sixth Sunday After Trinity.

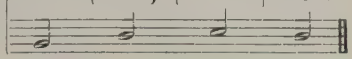
1. He is the saving strength of .	His	*a-*	noint-	ed.
2. feed them also, and lift them .	up	for-	ev-	er.
Psalm. lest if Thou be silent to me, I become like them that go down	in-	to	the	pit.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Seventh Sunday After Trinity.

1.	all	ye	peo-	ple.
2. with the	voice	of	tri-	umph.
Psalm. and the nations	un-	der	our	feet.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Eighth Sunday After Trinity.

1. in the midst	*of*	Thy	tem-	ple.
2. Thy right hand is full . . .	*of*	right-	eous-	ness.
Psalm. in the city of our God, in the mountain of	*His*	ho-	li-	ness.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.



TONE VIII.

Ninth Sunday After Trinity.

Antiphon.

BE-HOLD, God is mine . . . . . Help- | er :
2. He shall reward evil unto mine . . ene- | mies :
Psalm. Save me, O God, by Thy . . . . Name :
GLO-RY be to the Father, and to the . . Son :
AS IT was in the beginning, is now, and ever shall | be :

Antiphon Repeated.

Tenth Sunday After Trinity.

Antiphon.

AS FOR me, I will call upon God; and He shall hear my | voice :

2. God shall hear and afflict them; even He that abideth of | old :

Psalm. Give ear to my prayer, O . . . . God :
GLO-RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall | be :

Antiphon Repeated.

Eleventh Sunday After Trinity.

Antiphon.

GOD IS in His holy habi - - - - - - ta- | tion :

2. The God of Israel is He that giveth . strength :
Psalm. Let God arise, let His enemies be . scatter- | ed :
GLO-RY be the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall | be :

Antiphon Repeated.

TONE VIII.

Ninth Sunday After Trinity.

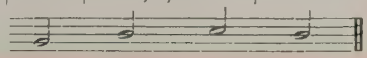
1. the Lord is with them that .	*up-*	hold	my	soul.
2. cut them off in	Thy	truth,	O	Lord.
Psalm. and judge	me	*by*	Thy	strength.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Tenth Sunday After Trinity.

1. He hath delivered my soul in peace from the battle that	was	*a-*	gainst	me.
2. Cast thy burden upon the LORD, and He	shall	sus-	tain	thee.
Psalm. and hide not Thyself from my	sup-	pli-	ca-	tion.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Eleventh Sunday After Trinity.

1. He is God who setteth the solitary	*in*	fam-	i-	lies.
2. and power un- - - - - - -	*to*	His	peo-	ple.
Psalm. let them also that hate Him	flee	be-	fore	Him.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.



TONE VIII.

Twelfth Sunday After Trinity.

Antiphon.

MAKE HASTE, O God, to de - - - - - - - - liver | me:
2. Let them be ashamed and con - - found- | ed:
Psalm. Let them be turned backward, and put to con- | fu- | sion:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Thirteenth Sunday After Trinity.

Antiphon.

HAVE RE- spect, O LORD, unto Thy . . . | cove- | nant:
2. Arise, O God, plead Thine own . | cause:
Psalm. O God, why hast Thou cast us off for- | ev- | er:

GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Fourteenth Sunday After Trinity.

Antiphon.

BE-HOLD, O God our . . . . . | Shield:
2. For a day in Thy . . . . . | courts:
Psalm. How amiable are Thy tabernacles, O LORD of | Hosts:

GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE VIII.

Twelfth Sunday After Trinity.

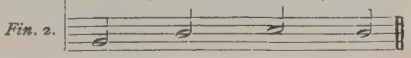
1. make haste to	help	me,	O	LORD.
2. that seek	aft-	er	my	soul.
Psalm. that	*de-*	sire	my	hurt.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - -	out	end,	A-	men.

Thirteenth Sunday After Trinity.

1. O let not the oppressed re - -	turn	a-	sham-	ed.
2. and forget not the voice . . .	*of*	Thine	ene-	mies.
Psalm. Why doth Thine anger smoke against the sheep	*of*	Thy	pas-	ture?
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - -	out	end,	A-	men.

Fourteenth Sunday After Trinity.

1. and look upon the face of . .	Thine	*A-*	noint-	ed ;
2. is better	than	a	thous-	and.
Psalm. My soul longeth, yea, even fainteth for the	courts	of	the	LORD.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - -	out	end,	A-	men.



TONE VIII.

Fifteenth Sunday After Trinity.

Antiphon.

BOW DOWN Thine ear, O LORD, ... | hear | me :

2. Be merciful to me, O . . . . . | Lord :

Psalm. Rejoice the soul of Thy . . . . . | serv- | ant :

GLO-RY be to the Father, and to the . . . | Son :

AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Sixteenth Sunday After Trinity.

Antiphon.

BE MER- ciful unto me, O . . . . . | Lord :

2. For Thou, Lord, art good, and ready to for- | give :

Psalm. Bow down Thine ear, O LORD, . . | hear | me :

GLO-RY be to the Father, and to the . . . | Son :

AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Seventeenth Sunday After Trinity.

Antiphon.

RIGHT-EOUS art Thou, O . . . . . | LORD :

2. Deal with Thy . . . . . | serv- | ant :

Psalm. Blessed are the undefiled in the . . | way :

GLO-RY be to the Father, and to the . . . | Son :

AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Eighteenth Sunday After Trinity.

Antiphon.

RE-WARD them that wait for Thee, O . . . | LORD :

2. Hear the prayer of Thy . . . . . | serv- | ants :

Psalm. I was glad when they said unto . . | me :

GLO-RY be to the Father, and to the . . . | Son :

AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

TONE VIII.

Fifteenth Sunday After Trinity.

1. O Thou, my God, save Thy servant that	trust-	eth	in	Thee.
2. for I cry un - - - - - - - - -	*to*	Thee	dai-	ly.
Psalm. for unto Thee, O Lord, do I .	lift	up	my	soul.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Sixteenth Sunday After Trinity.

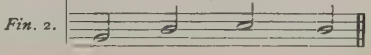
1. for I cry un - - - - - - - - -	*to*	Thee	dai-	ly.
2. and plenteous in mercy unto all them that	call	up-	on	Thee.
Psalm. for I am	poor	and	need-	y.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Seventeenth Sunday After Trinity.

1. and upright	*are*	Thy	judg-	ments.
2. according	*to*	Thy	mer-	cy.
Psalm. who walk in the	law	of	the	LORD.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Eighteenth Sunday After Trinity.

1. and let Thy prophets	*be*	found	faith-	ful.
2. and of Thy peo - - - - - - -	*ple*	Is-	ra-	el.
Psalm. Let us go into the	house	of	the	LORD.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.



TONE VIII.

Nineteenth Sunday After Trinity.

Antiphon.

SAY UN- to my soul, I am thy sal - - - - | va- | tion :
2. He delivereth them out of all their . | trou- | bles :
Psalm. Give ear, O My people, to My . . | law :
GLO-RY be to the Father, and to the . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

Twentieth Sunday After Trinity.

Antiphon.

THE LORD our God is righteous in all His works which He | do- | eth :
2. Give glory to Thy Name, O . . . | LORD : |
Psalm. Great is the LORD, and greatly to be | prais- | ed :
GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

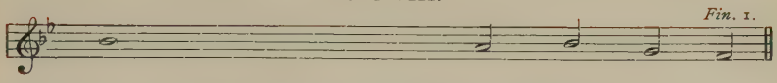
Twenty-First Sunday After Trinity.

Antiphon.

THE WHOLE world is in Thy power, O LORD, King Al- | might- | y :
2. For Thou hast made heaven and earth, and all the wondrous things under the | heav- | en :
Psalm. Blessed are the undefiled in the . . | way :
GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :

Antiphon Repeated.

TONE VIII.



Nineteenth Sunday After Trinity.

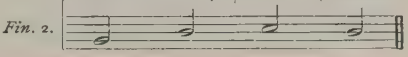
1. the righteous cry, and . . . :	*the*	LORD	hear-	eth.
2. He is their God forev- - - .	*er*	and	ev-	er.
Psalm. incline your ears to the . .	words	of	My	mouth.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Twentieth Sunday After Trinity.

1. for we obey - - - - - - - -	*ed*	not	His	voice.
2. and deal with us according to the multitude	*of*	Thy	mer-	cies.
Psalm. in the city of our God, in the mountain	*of*	His	holi-	ness.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Twenty-First Sunday After Trinity.

1. there is no man that	*can*	gain-	say	Thee.
2. Thou	*art*	Lord	of	all.
Psalm. who walk in the	law	of	the	LORD.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.



TONE VIII.

Twenty-Second Sunday After Trinity.

Antiphon.

IF THOU, LORD, shouldest mark in - - - - - iqui- ties :
2. But there is forgiveness with . . . . Thee :

Psalm. Out of the depths have I cried unto Thee, O LORD :

GLO- RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall be :

Antiphon Repeated.

Twenty-Third Sunday After Trinity.

Antiphon.

I KNOW the thoughts that I think toward you, saith the LORD :
2. Then shall ye call upon Me, and pray unto Me, and I will hearken unto you :

Psalm. LORD, Thou hast been favourable unto Thy land :

GLO- RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall be :

Antiphon Repeated.

Twenty-Fourth Sunday After Trinity.

Antiphon.

O COME, let us worship and bow . . . . . down :
2. For He is our . . . . . God :

Psalm. O come, let us sing unto the . . . LORD :

GLO- RY be to the Father, and to the . . . Son :
AS IT was in the beginning, is now, and ever shall be :

Antiphon Repeated.

TONE VIII.

Twenty-Second Sunday After Trinity.

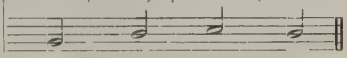
1. O	Lord,	who	shall	stand?
2. that Thou mayest be feared, O God	*of*	Is-	ra-	el.
Psalm.	Lord,	hear	my	voice.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

Twenty-Third Sunday After Trinity.

1. thoughts of peace, and . . .	not	of	e-	vil.
2. and I will turn your captivity, and gather you from all nations and	from	all	pla-	ces.
Psalm. Thou hast brought back the captivi-	*ty*	of	Ja-	cob.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

Twenty-Fourth Sunday After Trinity.

1. let us kneel before the . . .	LORD	our	Mak-	er.
2. and we are the people of His pasture, and the	sheep	of	His	hand.
Psalm. let us make a joyful noise to the Rock of	our	sal-	va-	tion.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.



TONE VIII.

Twenty-Fifth Sunday After Trinity.

Antiphon.

HAVE MER- cy upon me, O LORD, for I am in . | trou- | ble:

2. Let me not be ashamed, O . . . | LORD:
Psalm. In Thee, O LORD, do I put my . . | trust:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Twenty-Sixth Sunday After Trinity.

Antiphon.

SAVE ME, O God, by Thy . . . . . | Name:
2. Hear my prayer, O . . . . . | God:
Psalm. He shall reward evil to mine . . . | ene- | mies:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

Twenty-Seventh Sunday After Trinity.

The Introit *for the Twenty-Third Sunday after Trinity shall be used on the last Sunday after Trinity in each year.*

The Festival of Harvest.

Antiphon.

O LORD, Thou crownest the year with Thy . | good- | ness:
2. Thou visitest the earth and . . . | waterest | it:
Psalm. Praise waiteth for Thee, O God, in . | Zi- | on:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

TONE VIII.

Fin. 1.

Twenty-Fifth Sunday After Trinity.

1. deliver me from the hand of mine enemies, and from them that	per-	se-	cute	me.
2. for I have call - - - - - -	*ed*	up-	on	Thee.
Psalm. let me never	be	*a-*	sham-	ed.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Twenty-Sixth Sunday After Trinity.

1. and judge	me	by	Thy	strength.
2. give ear to the	words	of	my	mouth.
Psalm. cut them	off	in	Thy	truth.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

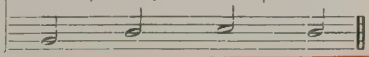
Twenty-Seventh Sunday After Trinity.

The Introit *for the Twenty-Third Sunday after Trinity shall be used on the last Sunday after Trinity in each year.*

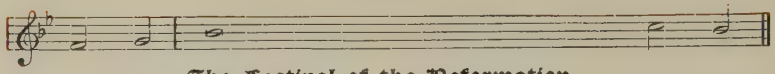
The Festival of Harvest.

1. and Thy	paths	drop	fat-	ness.
2. Thou blessest the	spring-	ing	there-	of.
Psalm. and unto Thee shall the vow	*be*	per-	form-	ed.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

Fin. 2.



TONE VIII.



The Festival of the Reformation.

Antiphon.

THE LORD of Hosts is . . . . . | with | us:
2. Therefore will not we fear, though the earth be re- | mov- | ed:

Psalm. God is our Refuge and . . . . . | Strength:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

A Day of General or Special Thanksgiving.

Antiphon.

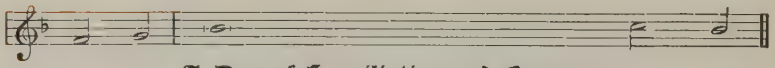
LET EV- ery thing that hath breath praise the | LORD:
2. Praise Him for His mighty . . . | acts:
Psalm. Praise ye the LORD; Praise God in His | sanctu- | ary:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

The Presentation of Christ.

The same as for the Eighth Sunday after Trinity.

TONE II.



A Day of Humiliation and Prayer.

Antiphon.

HEAR, O heavens, and give ear, O earth, for the LORD hath | spo- | ken:
2. They have forsaken the LORD, they have provoked the Holy One of Israel unto | an- | ger:
Psalm. If Thou, LORD, shouldest mark in- | iqui- | ties:
GLO-RY be to the Father, and to the . . . | Son:
AS IT was in the beginning, is now, and ever | shall | be:

Antiphon Repeated.

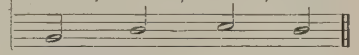
TONE VIII.

The Festival of the Reformation.

1. the God of Jacob	is	our	Ref-	uge.
2. and though the mountains be carried into the	midst	of	the	sea.
Psalm. a very present	help	in	trou-	ble.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

A Day of General or Special Thanksgiving.

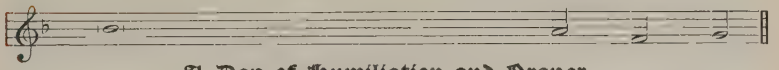
1.	Praise	ye	the	LORD.
2. Praise Him according to His ex-	*cel-*	lent	great-	ness.
Psalm. Praise Him in the firmament	*of*	His	pow-	er.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.



The Presentation of Christ.

The same as for the Eighth Sunday after Trinity.

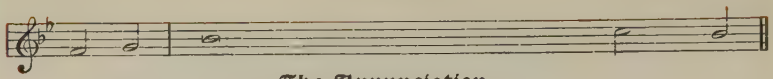
TONE II.



A Day of Humiliation and Prayer.

1. I have nourished and brought up children, and they have rebelled	*a-*	gainst	me.
2. they have gone a - - - - - - - -	way	back-	ward.
Psalm. O Lord, ...	who	shall	stand?
and to the	Ho-	ly	Ghost;
world without	end,	A-	men.

TONE VIII.



The Annunciation.

Antiphon.

ALL THE rich among the people shall entreat Thy | fa- | vour :

2. Her companions shall be brought unto | Thee :
Psalm. My heart is inditing a good . . . | mat- | ter :

GLO-RY be to the Father, and to the . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :
Antiphon Repeated.

The Visitation.

The same as for the Annunciation.

Evangelists', Apostles', and Martyrs' Days.

Antiphon.

I KNOW whom I have be- - - - - - - - | liev- | ed :

2. There is laid up for me a crown of . | righteous- | ness :
Psalm. O LORD, Thou hast searched me and | known | me :

GLO-RY be to the Father, and to the . . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :
Antiphon Repeated.

St. Michael's Day.

Antiphon.

BLESS THE LORD, ye His Angels, that excel in | strength :

2. Bless ye the LORD, all ye His . . | hosts :
Psalm. Bless the LORD, O my . . . . . | soul :
GLO-RY be to the Father, and to the . . | Son :
AS IT was in the beginning, is now, and ever | shall | be :
Antiphon Repeated.

All Saints' Day.

The same as for Apostles' and Martyrs' Days.

TONE VIII.

The Annunciation.

1. She shall be brought unto the King in raiment	*of*	nee-	dle-	work.
2. with gladness	*and*	re-	joic-	ing.
Psalm. I speak of the things which I have made	touch-	ing	the	King.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

The Visitation.

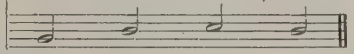
The same as for the Annunciation.

Evangelists', Apostles', and Martyrs' Days.

1. and am persuaded that He is able to keep that which I have committed unto Him	*a-*	gaist	that	day.
2. which the Lord, the righteous .	Judge,	shall	give	me.
Psalm. Thou knowest my downsitting and	*mine*	up-	ris-	ing.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.

St. Michael's Day.

1. that do His commandments, hearkening unto the	voice	of	His	word.
2. ye ministers of His, that . . .	do	His	pleas-	ure.
Psalm. and all that is within me bless	*His*	ho-	ly	Name.
and to	*the*	Ho-	ly	Ghost ;
world with - - - - - - - - -	out	end,	A-	men.



All Saints' Day.

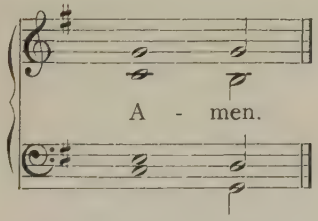
The same as for Apostles' and Martyrs' Days.

Accompanying Harmonies to the Responses.

The Order of Morning Service, or the Communion.

(Hymn of Invocation.)

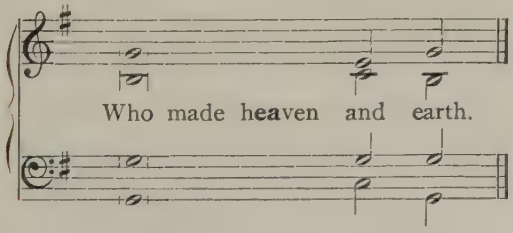
In the Name of the Father, and of the Son, and of the Holy Ghost.



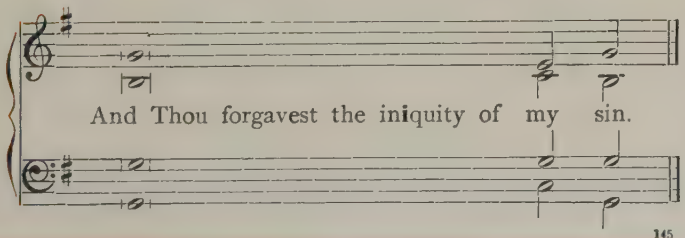
The Confession of Sins.

Beloved in the Lord! Let us draw near with a true heart, etc.

Our help is in the Name of the Lord.

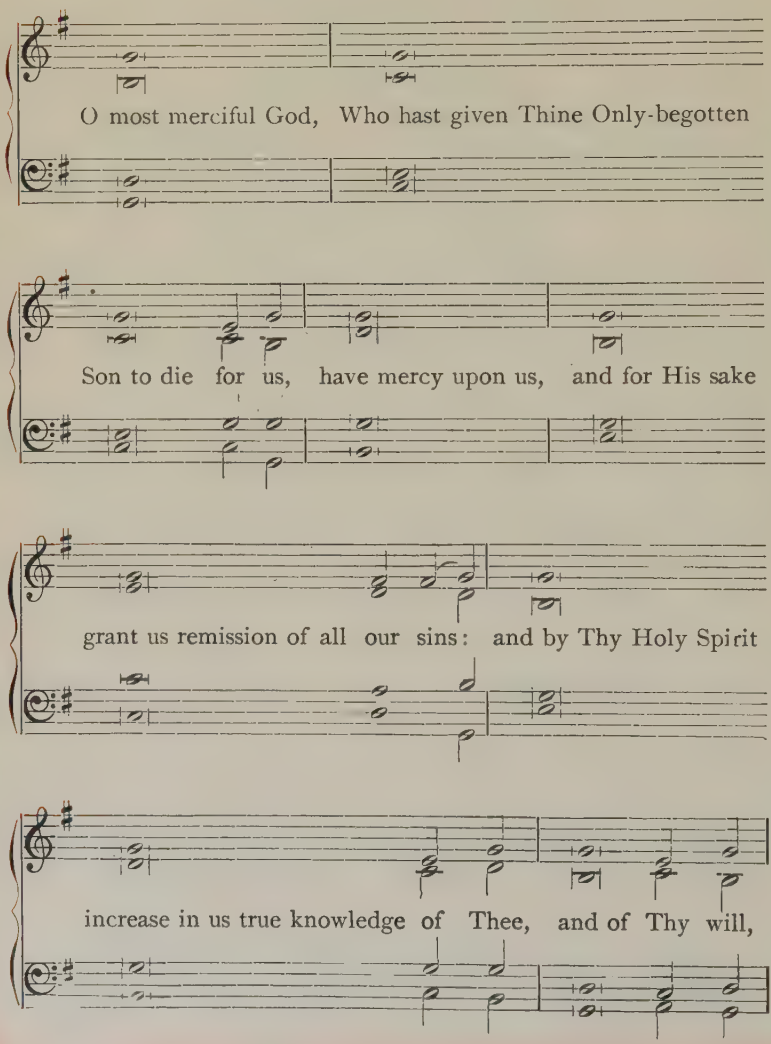


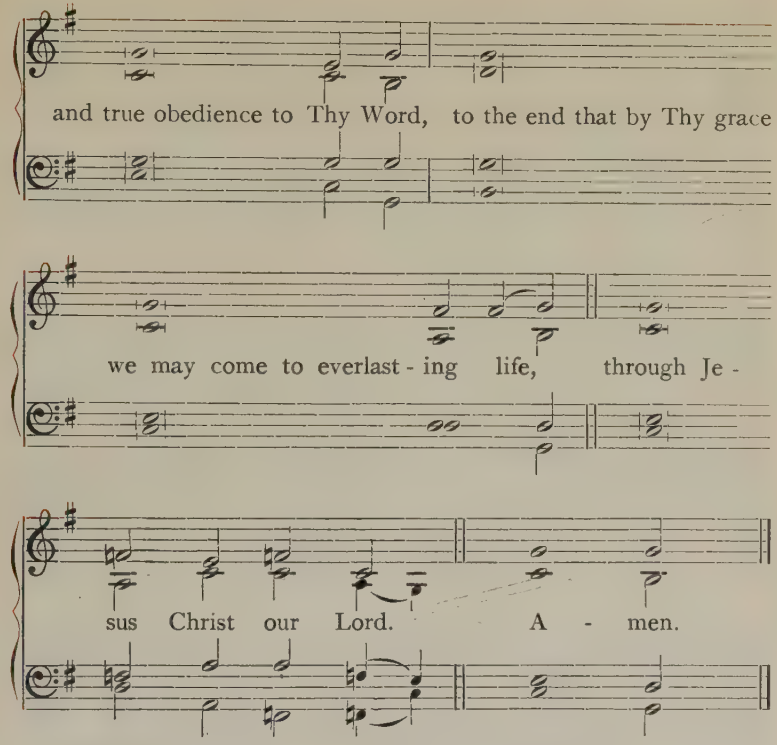
I said, I will confess my trangressions unto the Lord.



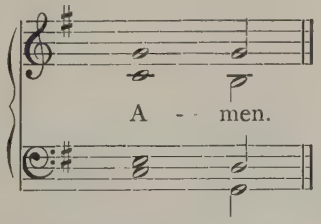
Almighty God, our Maker and Redeemer, ... for the sake of our Lord Jesus Christ.

Congregation and Minister.


O most merciful God, Who hast given Thine Only-begotten
Son to die for us, have mercy upon us, and for His sake
grant us remission of all our sins: and by Thy Holy Spirit
increase in us true knowledge of Thee, and of Thy will,


and true obedience to Thy Word, to the end that by Thy grace
we may come to everlast - ing life, through Je -
sus Christ our Lord. A - men.

Almighty God, our heavenly Father, hath had mercy upon us, ... Grant this, O Lord, unto us all.



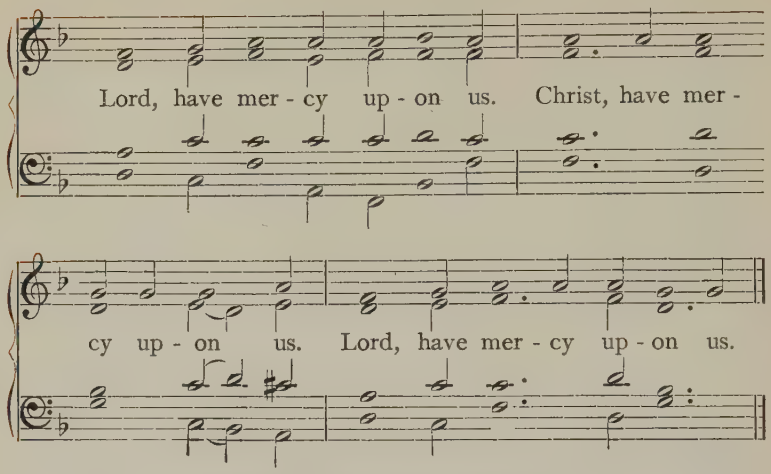
The Introit for the Day.

(Pages 96–141.)*

* When the Introit is *said*, and not sung, the Gloria Patri may be chanted to the Eighth Tone, or to any one of the Psalm Tones here provided for the Introits themselves.

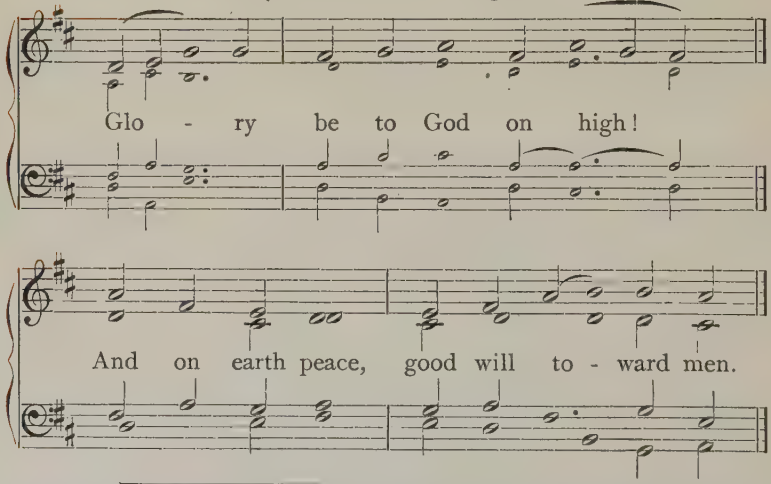
The Kyrie.

Lord, have mercy upon us.

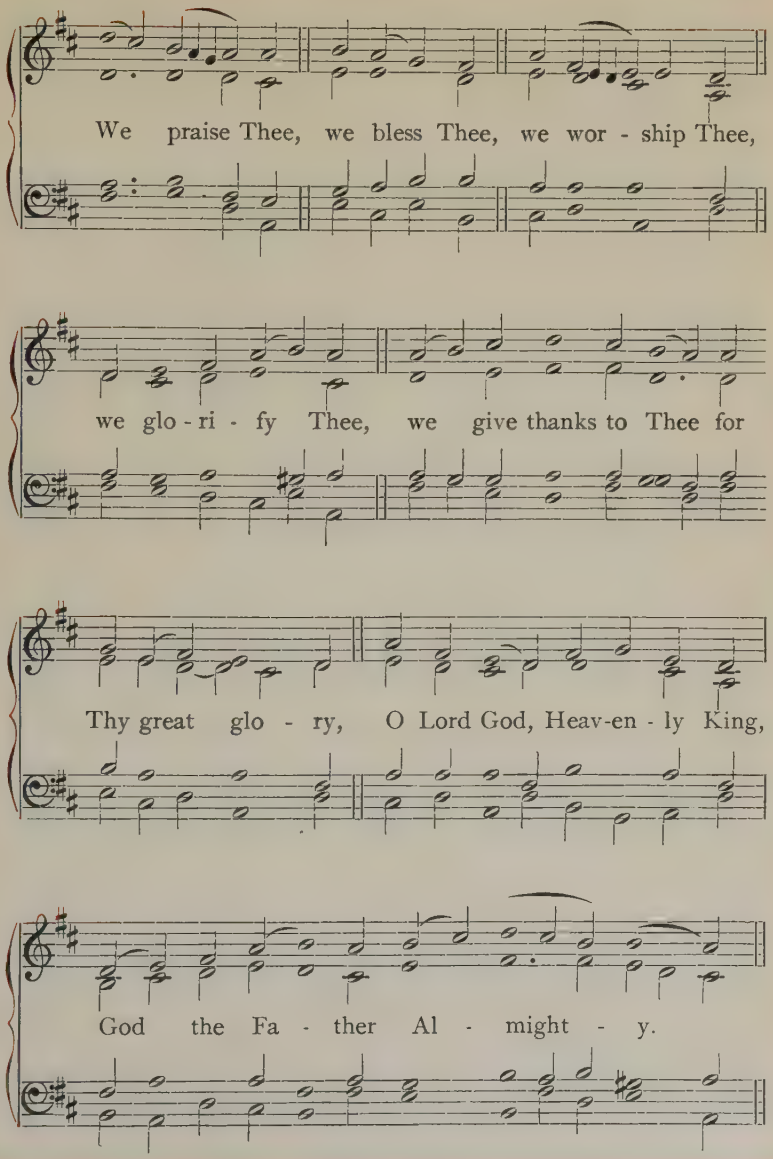


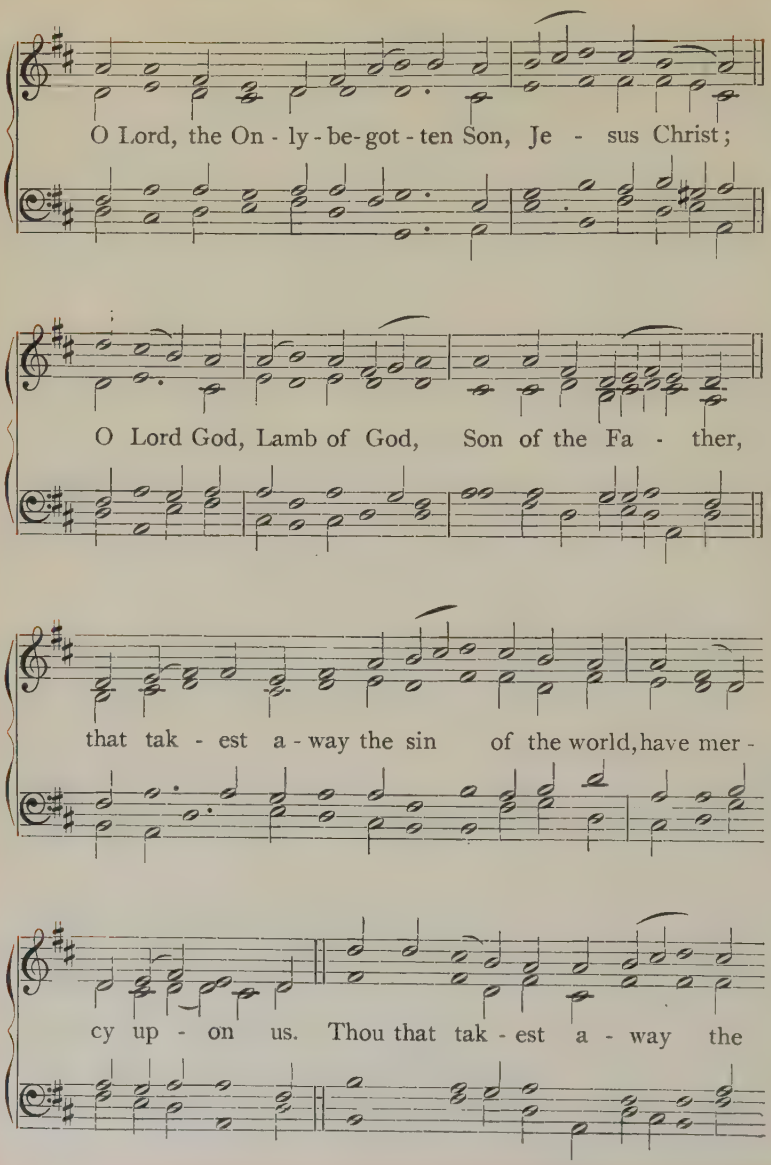
The Gloria in Excelsis.

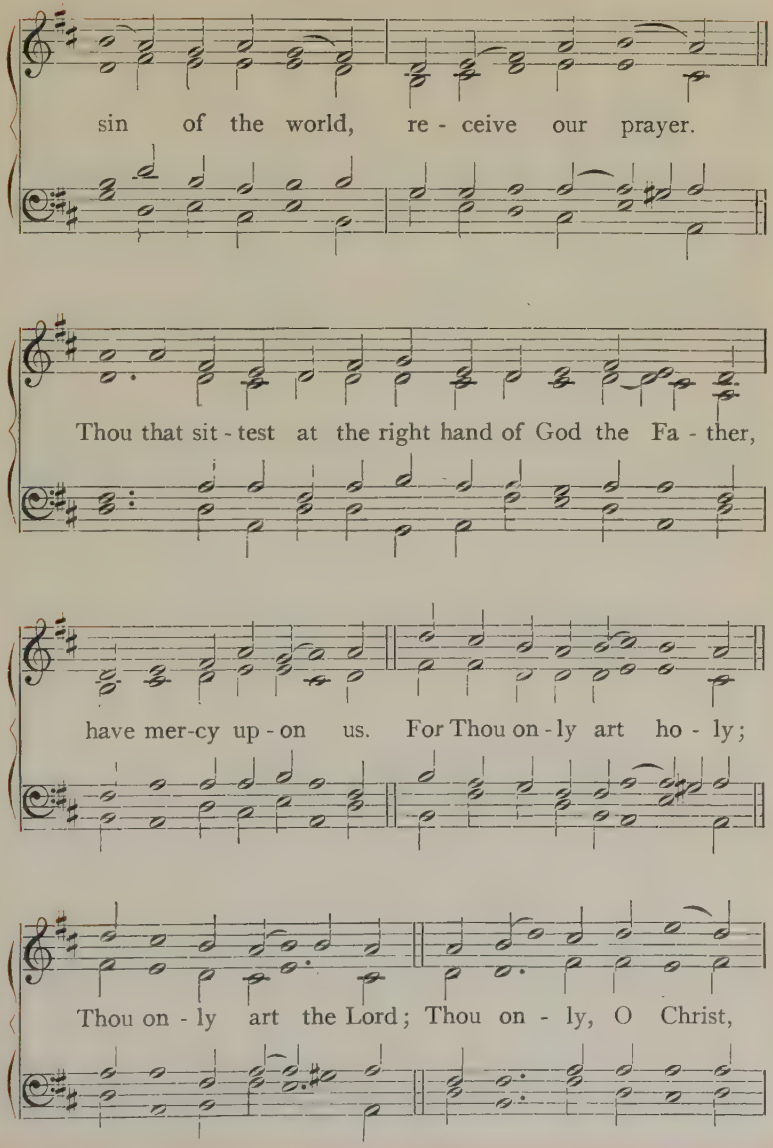
Glory be to God on high!*

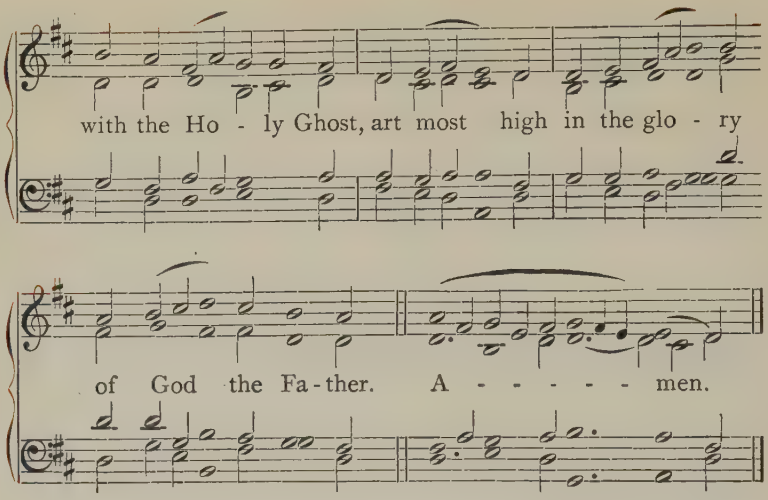


* This is properly the Intonation of the Minister, and when intoned by him is unaccompanied and is not repeated by the Congregation, which begins with the words "*And on earth peace, etc.*"


We praise Thee, we bless Thee, we wor - ship Thee,
we glo - ri - fy Thee, we give thanks to Thee for
Thy great glo - ry, O Lord God, Heav-en - ly King,
God the Fa - ther Al - might - y.

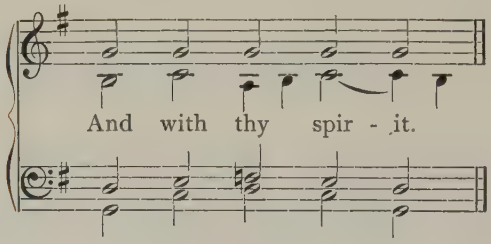

O Lord, the On - ly - be - got - ten Son, Je - sus Christ;
O Lord God, Lamb of God, Son of the Fa - ther,
that tak - est a - way the sin of the world, have mer -
cy up - on us. Thou that tak - est a - way the


sin of the world, re - ceive our prayer.
Thou that sit - test at the right hand of God the Fa - ther,
have mer-cy up - on us. For Thou on - ly art ho - ly;
Thou on - ly art the Lord; Thou on - ly, O Christ,



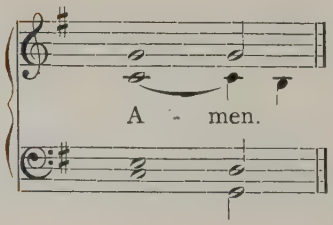
The Salutation.

The Lord be with you.



Let us pray.

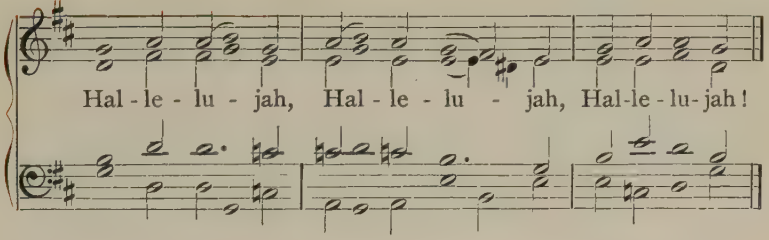
The Collect for the Day.



The Epistle for the Day.

The Hallelujah.

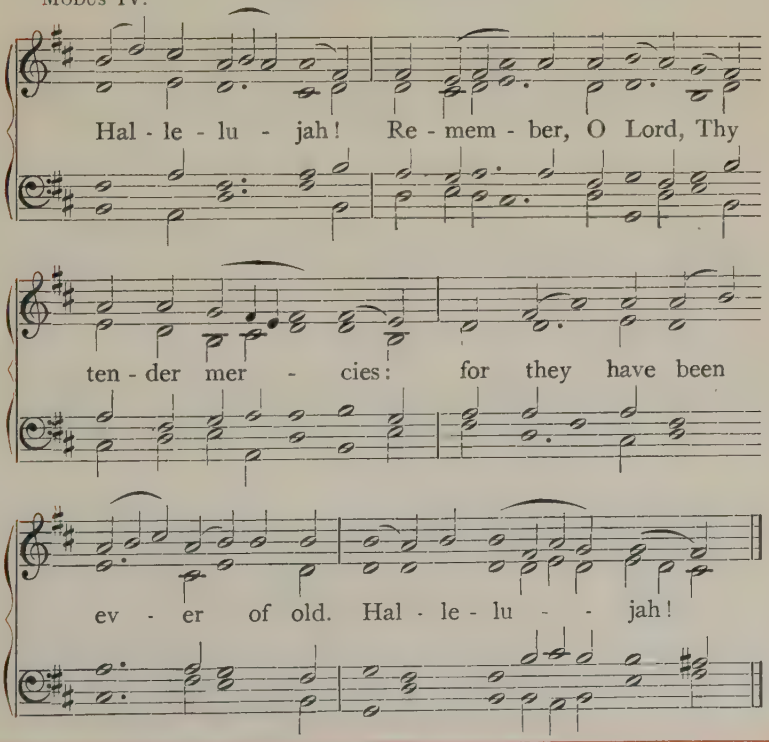
Harm. by F. RIEGEL.



The Hallelujah and Sentence.

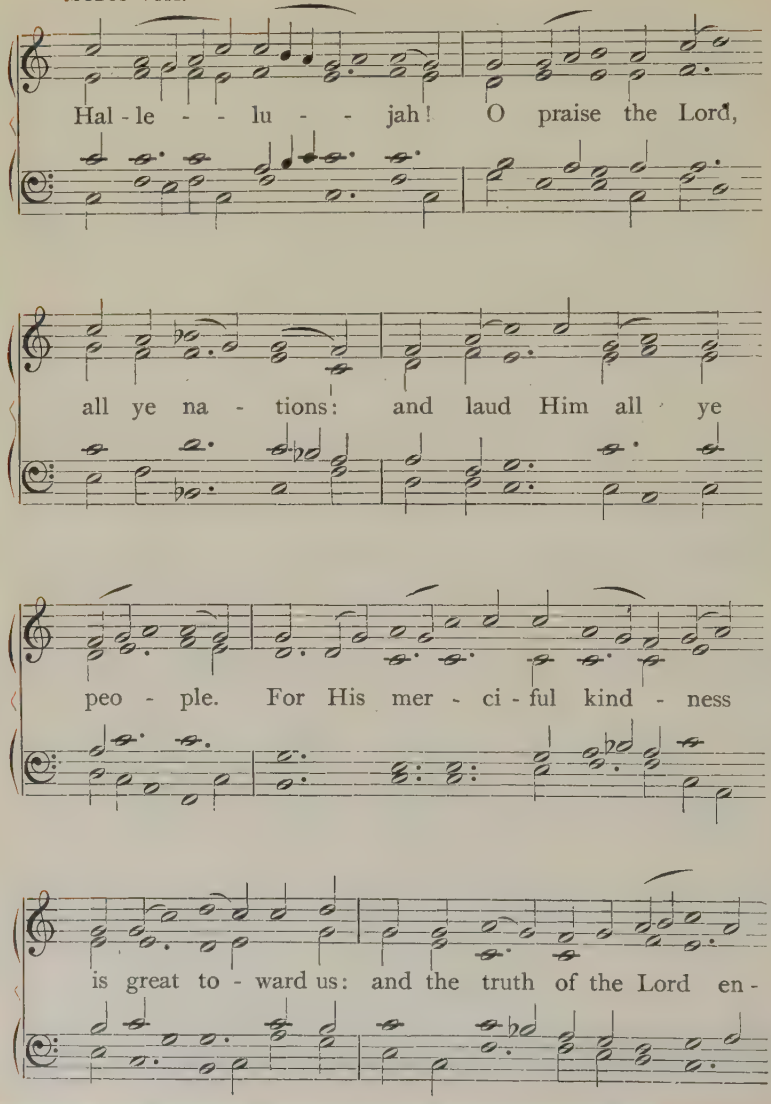
For *Advent.*

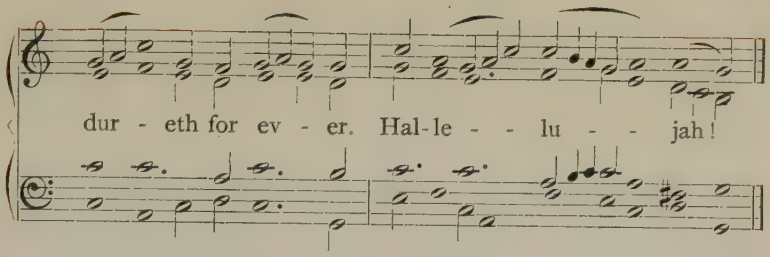
MODUS IV.



For the *Epiphany* Season.

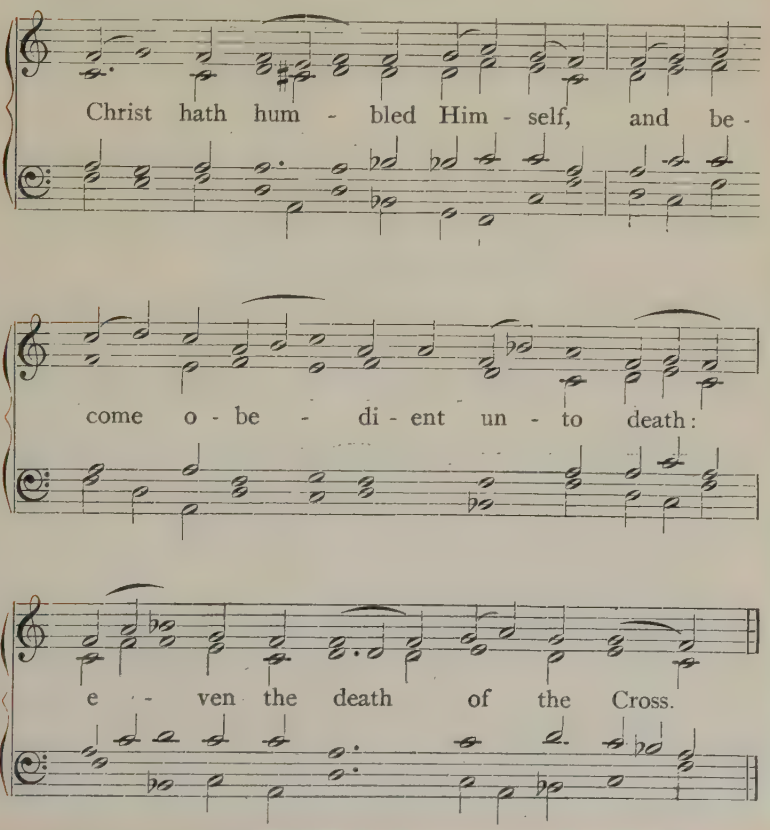
MODUS VIII.


Hal - le - - lu - - jah! O praise the Lord,
all ye na - tions: and laud Him all ye
peo - ple. For His mer - ci - ful kind - ness
is great to - ward us: and the truth of the Lord en -

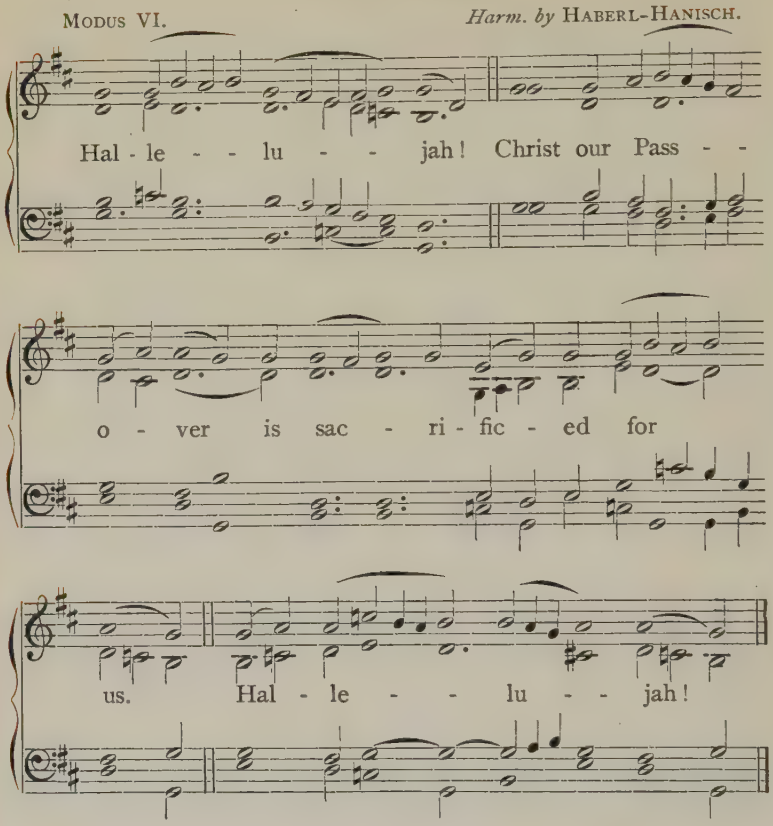


For the *Passion* Season.

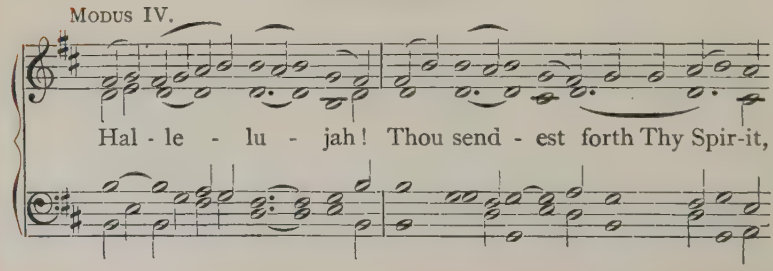
MODUS VI.

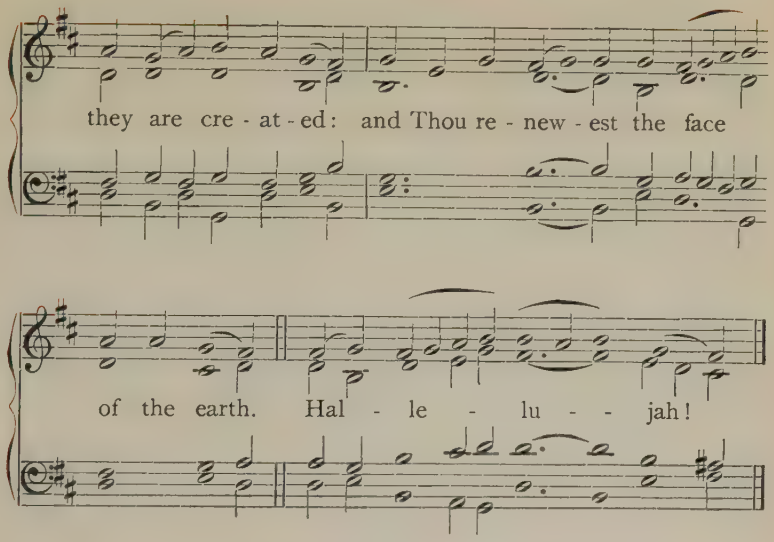


For the *Easter* Season.



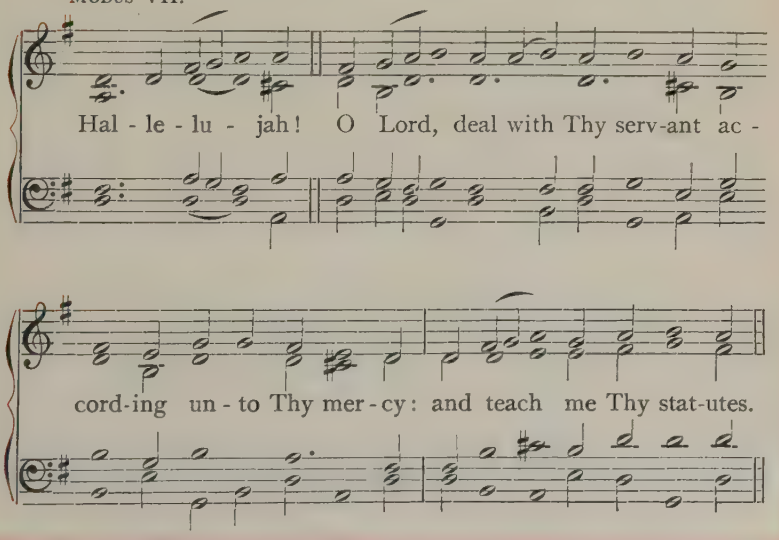
For *Whitsuntide.*

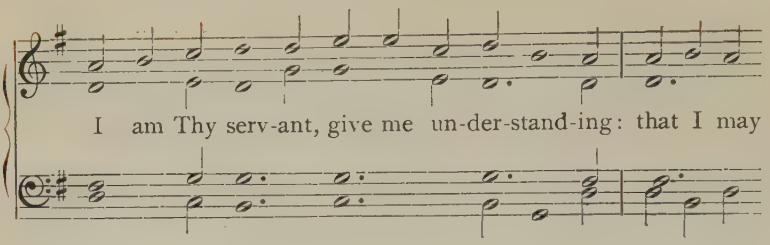


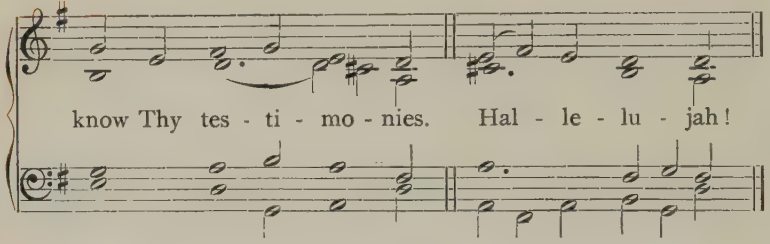


From *Trinity* to *Advent*.

Modus VII.

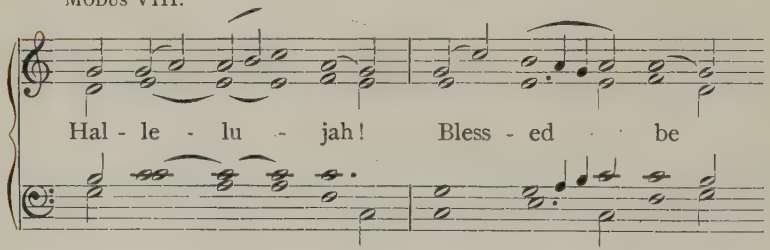


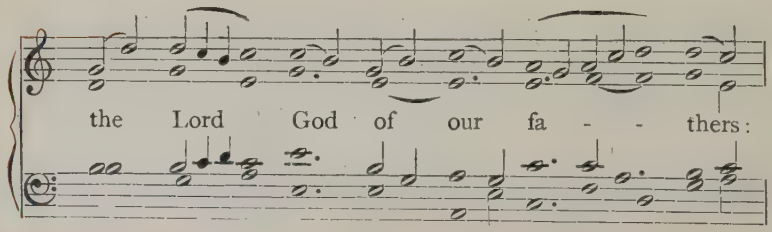


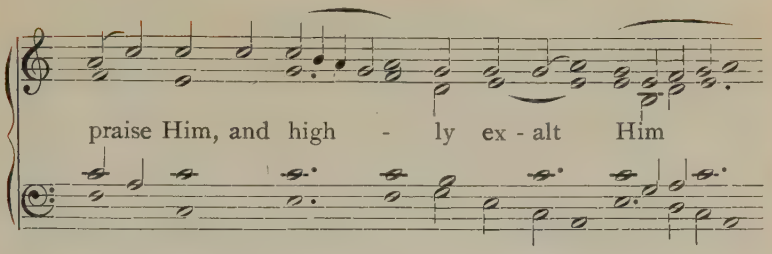


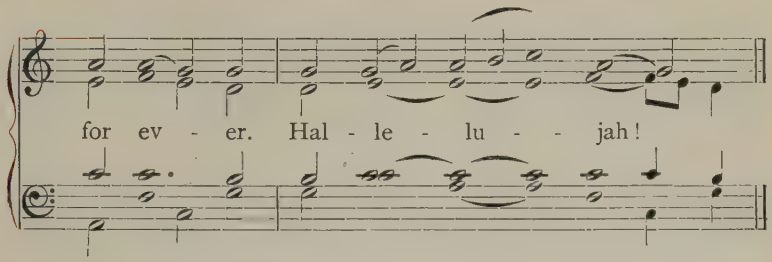
Or this:

Modus VIII.



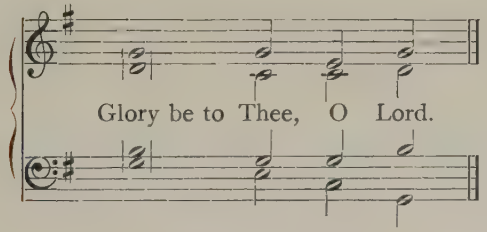




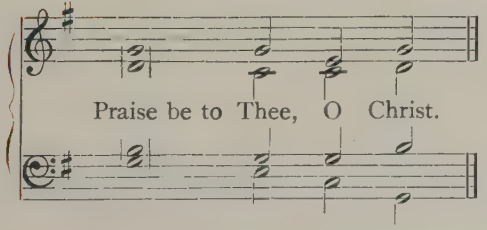


The Gospel for the Day.

Before the Gospel.

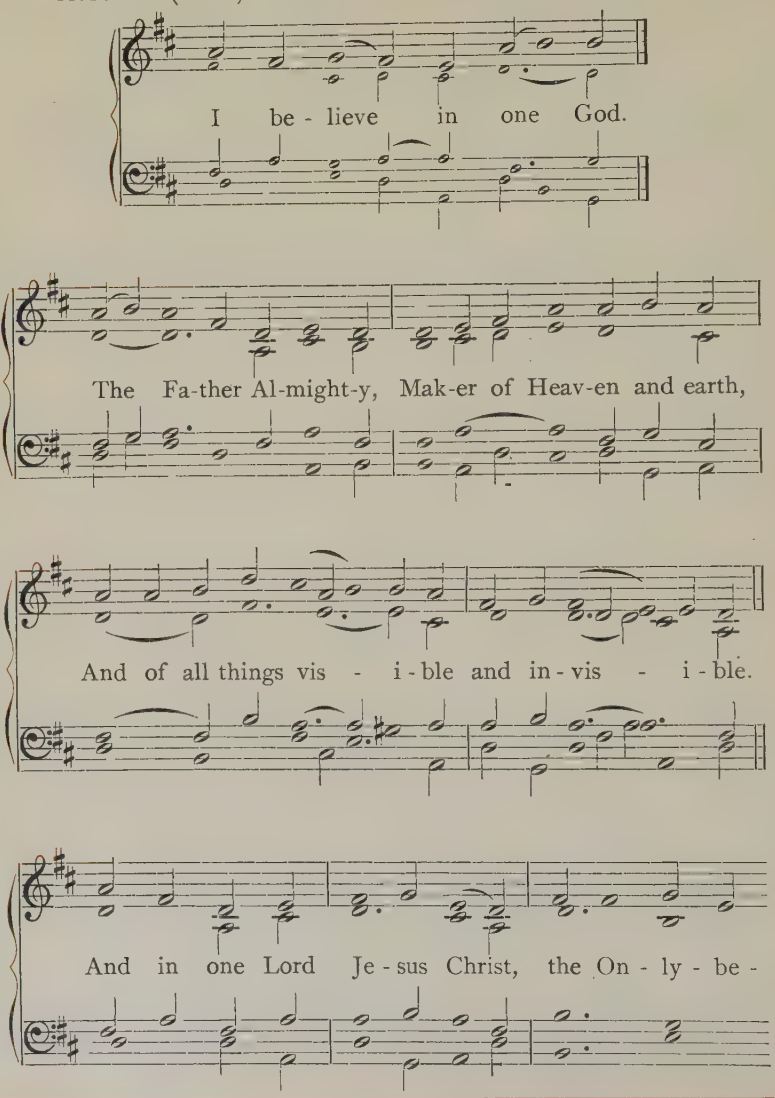


After the Gospel.

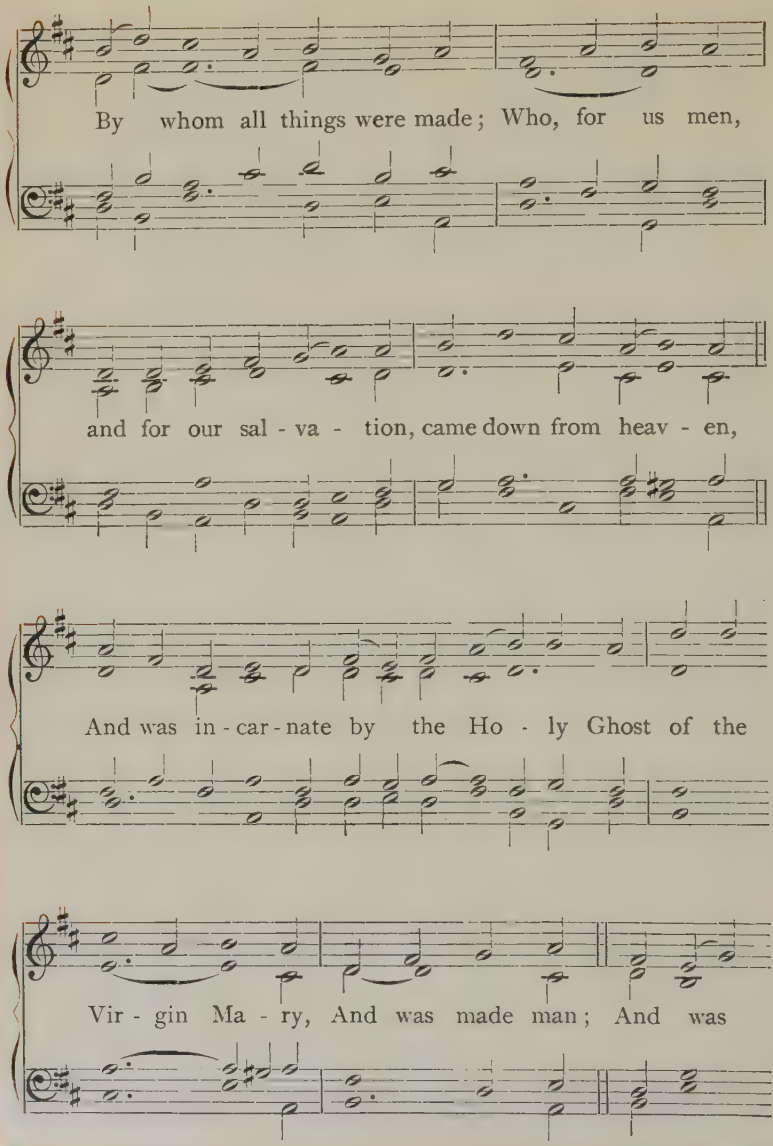


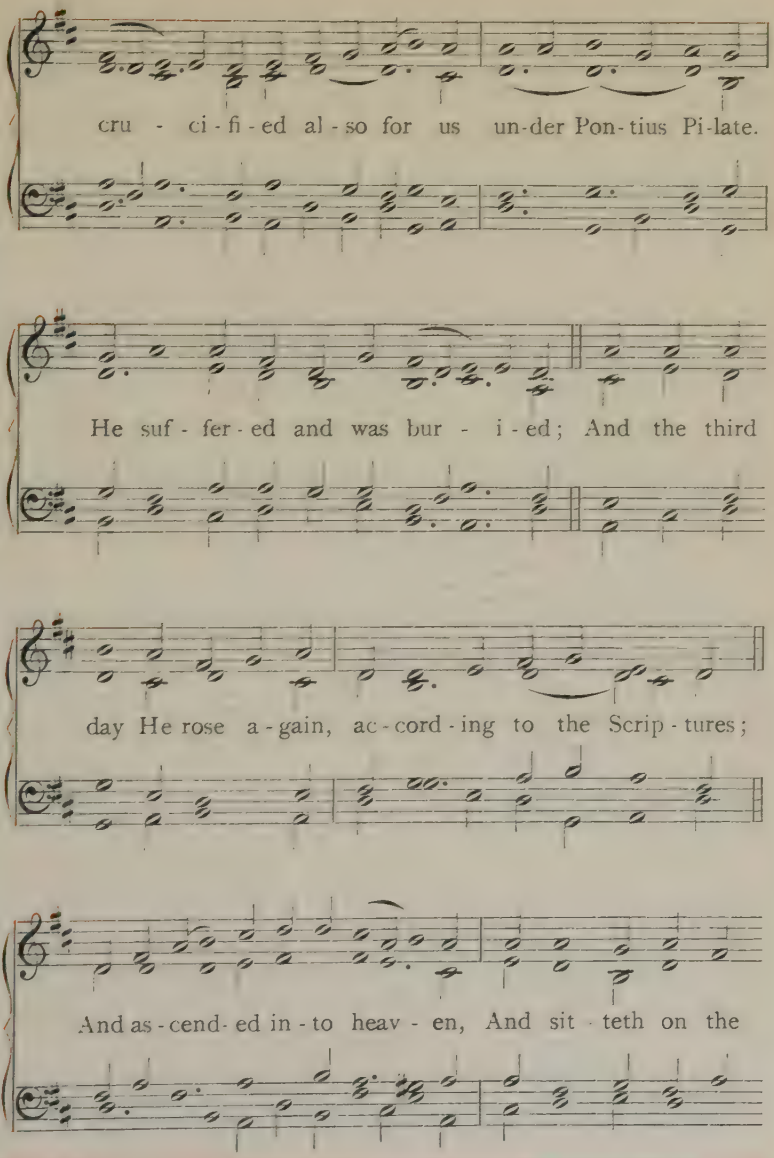
The Nicene Creed.

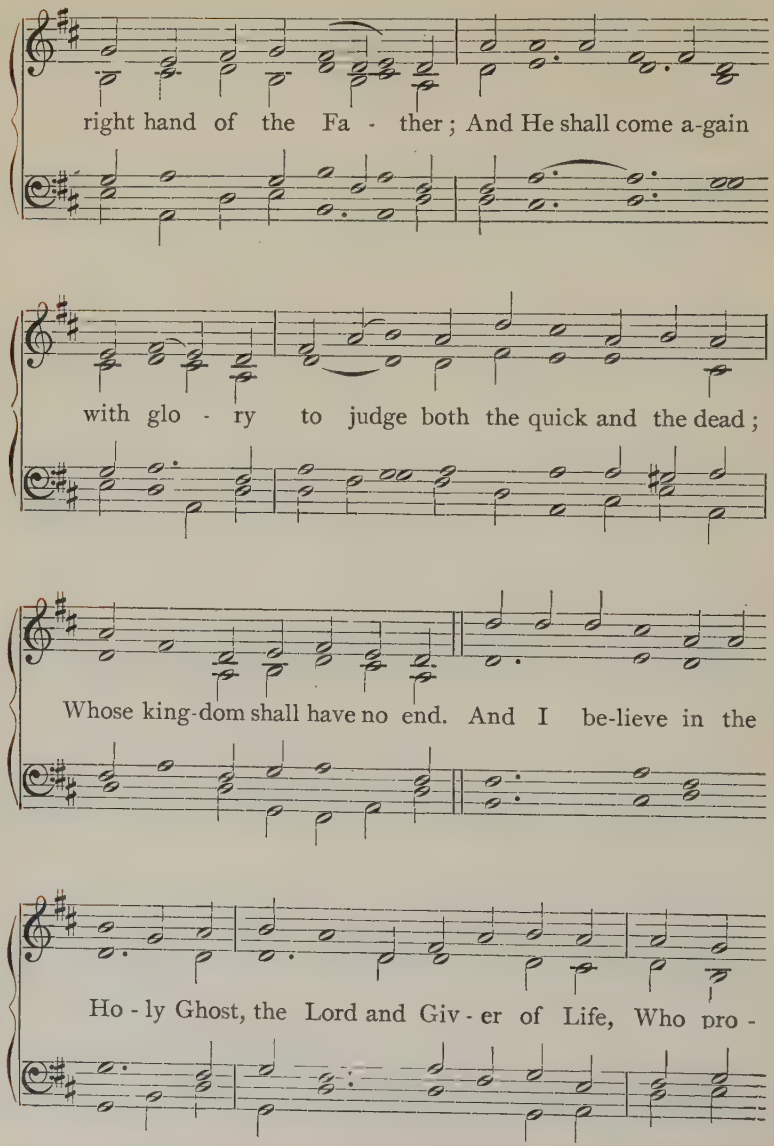
Modus XI. (XIII.)

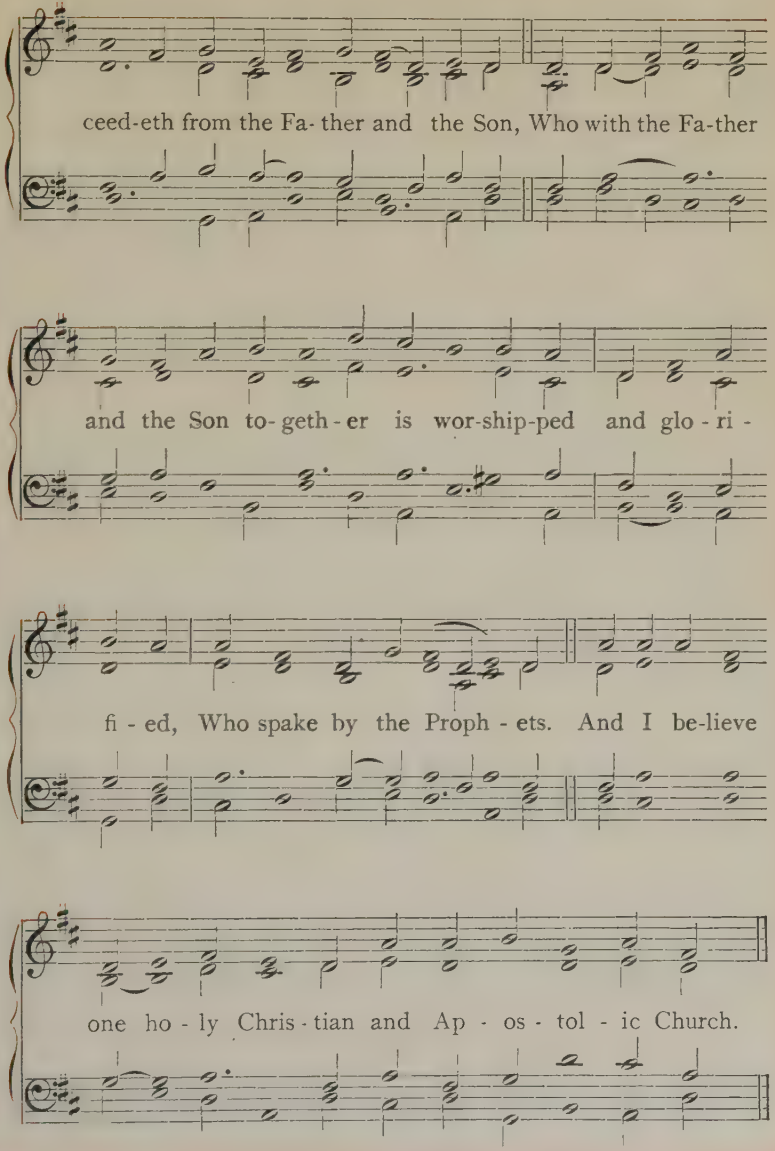

I be - lieve in one God.
The Fa-ther Al-might-y, Mak-er of Heav-en and earth,
And of all things vis - i - ble and in - vis - i - ble.
And in one Lord Je - sus Christ, the On - ly - be -

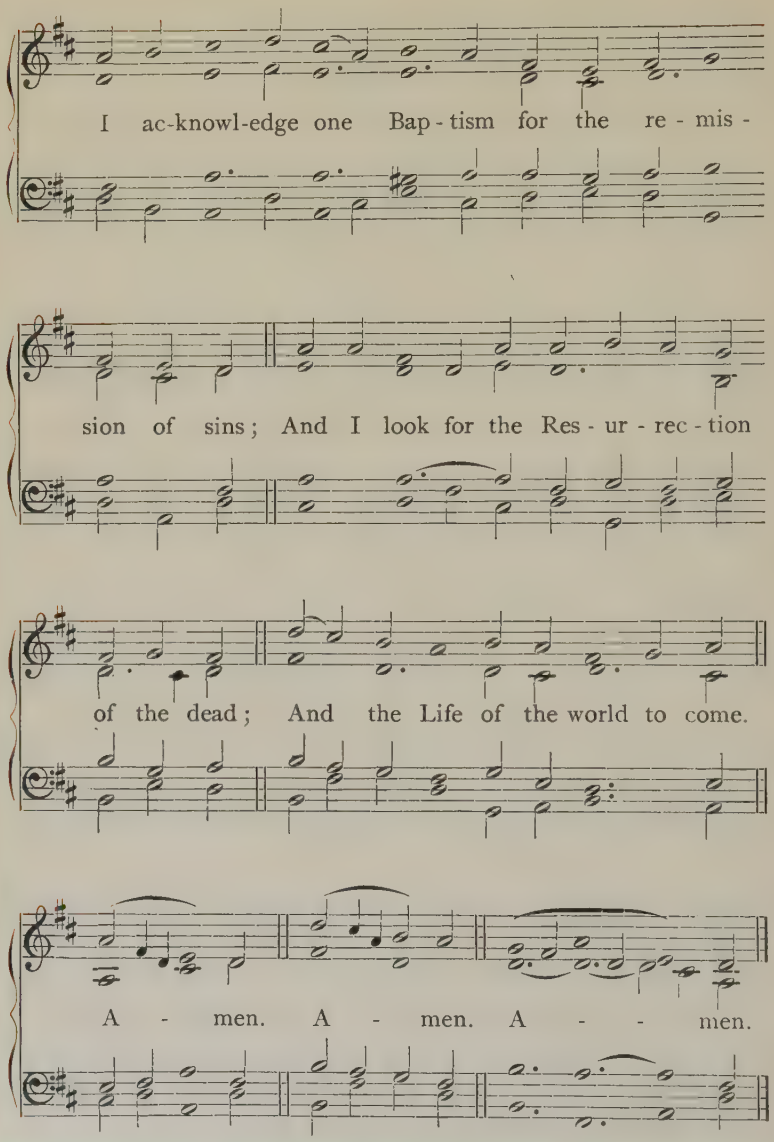
got - ten Son of God, Be - got - ten of His Fa - ther
be - fore all worlds, God of God, Light of Light,
Ver - y God of ver - y God, Be - got - ten, not made,
Be - ing of one sub - stance with the Fa - ther,


By whom all things were made; Who, for us men,
and for our sal - va - tion, came down from heav - en,
And was in - car - nate by the Ho - ly Ghost of the
Vir - gin Ma - ry, And was made man; And was

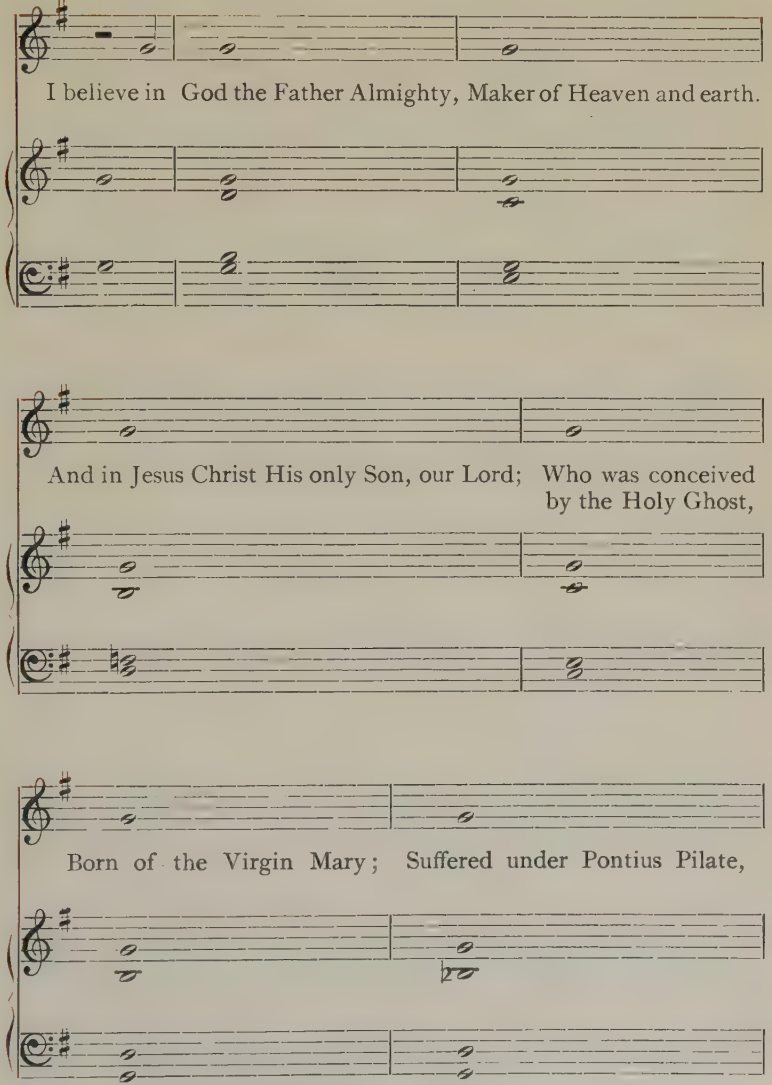

cru - ci - fi - ed al - so for us un-der Pon - tius Pi - late.
He suf - fer - ed and was bur - i - ed; And the third
day He rose a - gain, ac - cord - ing to the Scrip - tures;
And as - cend - ed in - to heav - en, And sit - teth on the

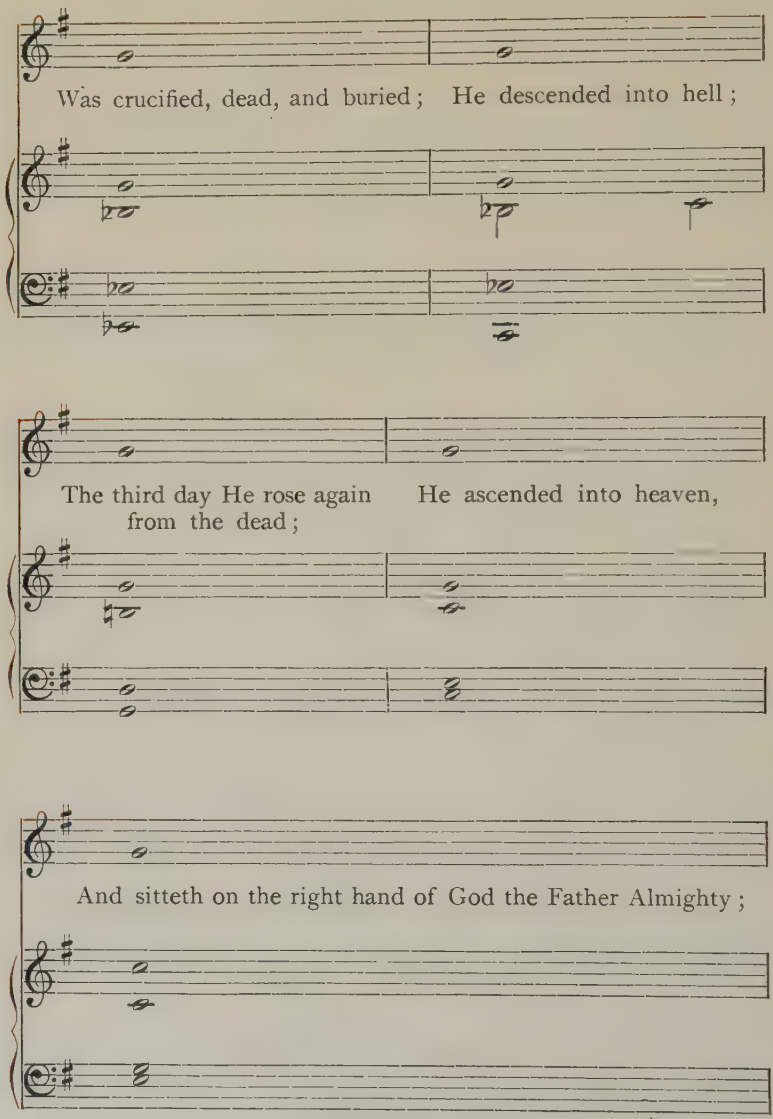

right hand of the Fa - ther; And He shall come a-gain
with glo - ry to judge both the quick and the dead;
Whose king-dom shall have no end. And I be-lieve in the
Ho - ly Ghost, the Lord and Giv - er of Life, Who pro -

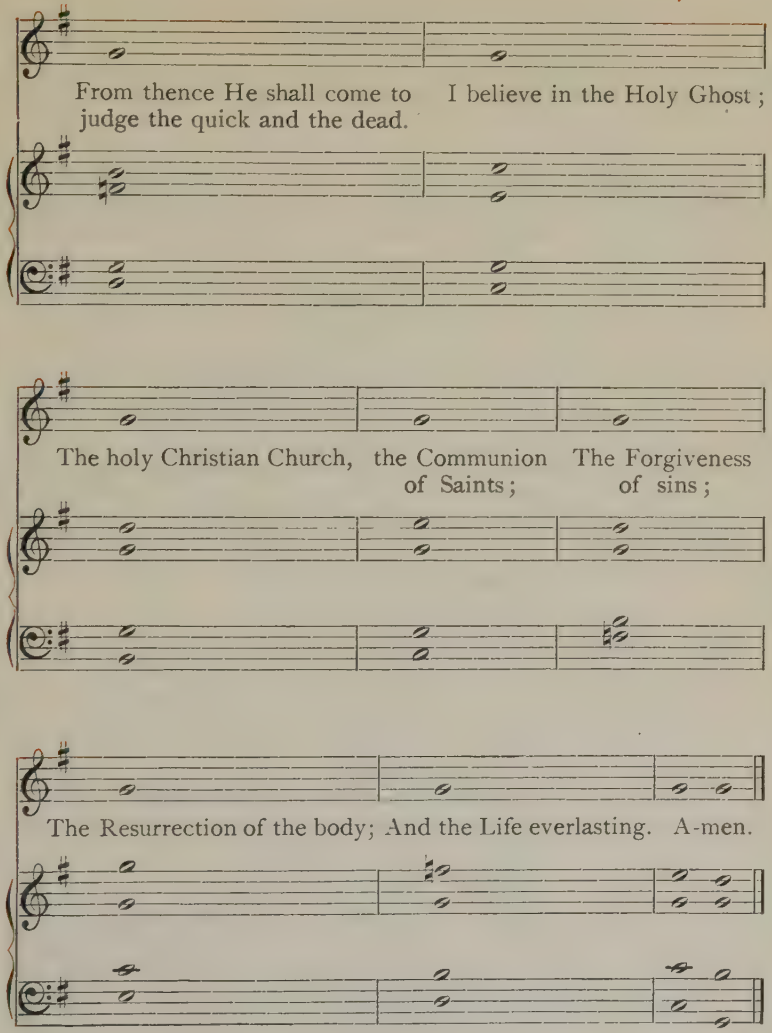

ceed-eth from the Fa- ther and the Son, Who with the Fa-ther
and the Son to- geth - er is wor-ship-ped and glo - ri -
fi - ed, Who spake by the Proph - ets. And I be-lieve
one ho - ly Chris - tian and Ap - os - tol - ic Church.


I ac-knowl-edge one Bap-tism for the re-mis-
sion of sins; And I look for the Res-ur-rec-tion
of the dead; And the Life of the world to come.
A-men. A-men. A-men.

The Apostles' Creed.


I believe in God the Father Almighty, Maker of Heaven and earth.
And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost,
Born of the Virgin Mary; Suffered under Pontius Pilate,


Was crucified, dead, and buried; He descended into hell;
The third day He rose again from the dead; He ascended into heaven,
And sitteth on the right hand of God the Father Almighty;

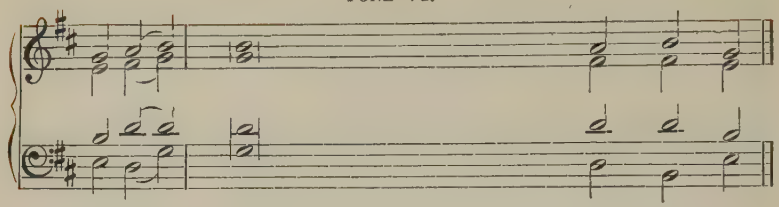

From thence He shall come to judge the quick and the dead.
I believe in the Holy Ghost;
The holy Christian Church,
the Communion of Saints;
The Forgiveness of sins;
The Resurrection of the body; And the Life everlasting. A-men.

Hymn.

The Sermon.

The Offertory.

TONE VI.



I.

THE SAC- rifices of God are a bro- - - - - | *ken* | spir- | it:

2. Do good in Thy good pleasure un- | *to* | Zi- | on:
3. Then shalt Thou be pleased with the sacrifices of | right- | eous- | ness:

II.

CRE-ATE in me a clean . . . . . | heart, | O | God:
2. Cast me not away from . . . . | *Thy* | pres- | ence:
3. Restore unto me the joy of Thy . | *sal-* | va- | tion:

The General Prayer.*

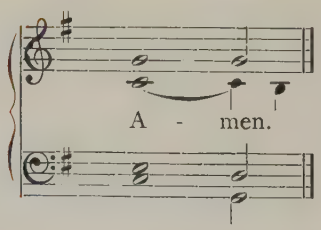
¶ *If there be no Communion the* Litany *may be used.* (*Page* 206.)

The Offerings.

Hymn.

The Benediction.

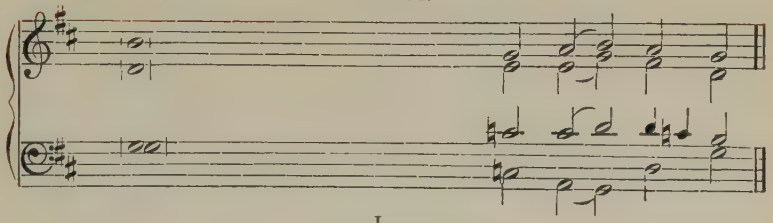
(¶ *If there be no Communion.*)



* In the Orders of the U. S. S. and the G. S. the *Offerings* are gathered before the *General Prayer*.

The Offertory.

TONE VI.



I.

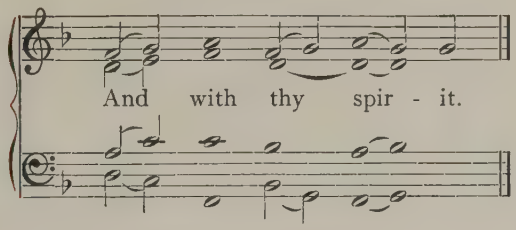
1. a broken and a contrite heart, O God, Thou	*wilt*	not	de-	spise.
2. Build Thou the walls of	*Je-*	ru-	sa-	lem.
3. with burnt-offering and whole . .	*burnt-*	of-	fer-	ing.

II.

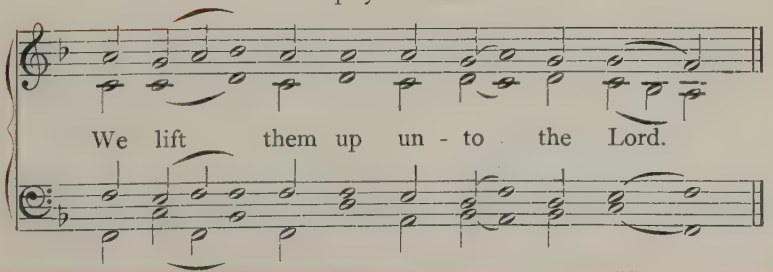
1. and renew a right spir- - - - -	*it*	*with-*	in	me.
2. and take not Thy Holy	Spir-	it	from	me.
3. and uphold me with	Thy	free	Spir-	it.

The Preface.

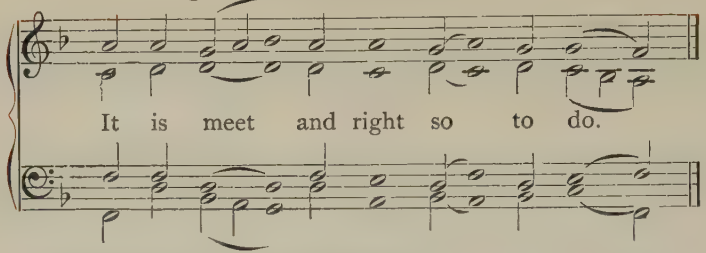
The Lord be with you.



Lift up your hearts.



Let us give thanks unto the Lord our God.

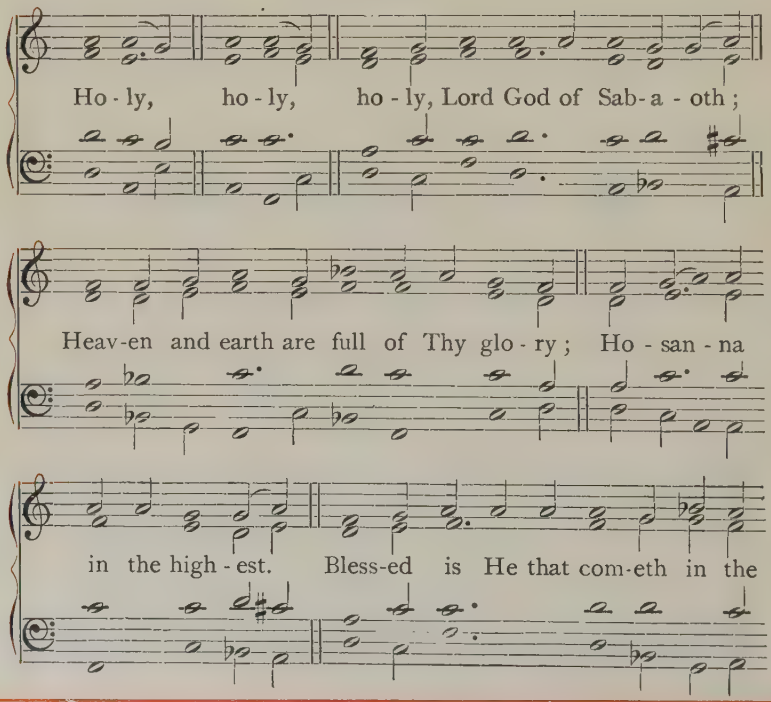


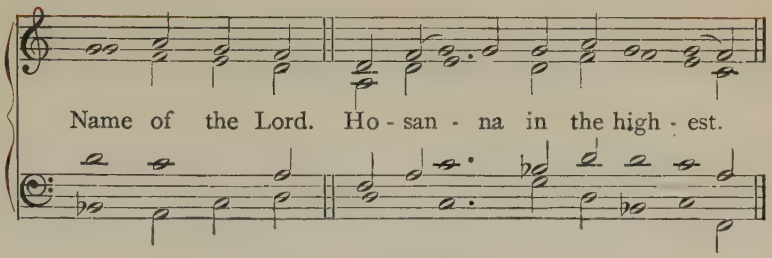
It is truly meet, right, and salutary, ...

The Proper Preface.

Therefore with Angels and Archangels, ... evermore praising Thee, and saying:

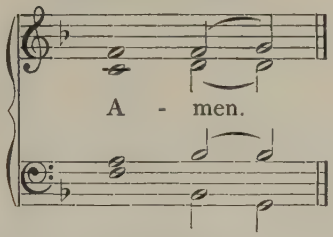
The Sanctus.


Ho - ly, ho - ly, ho - ly, Lord God of Sab - a - oth;
Heav-en and earth are full of Thy glo - ry; Ho - san - na
in the high - est. Bless-ed is He that com-eth in the



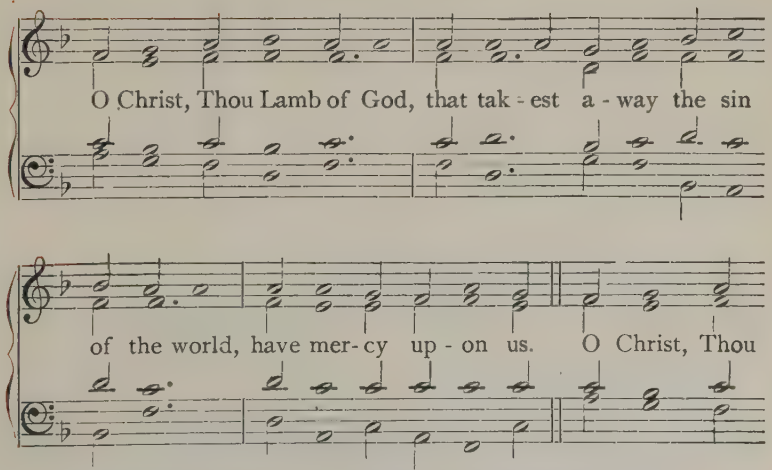
(The Exhortation.)

The Lord's Prayer.

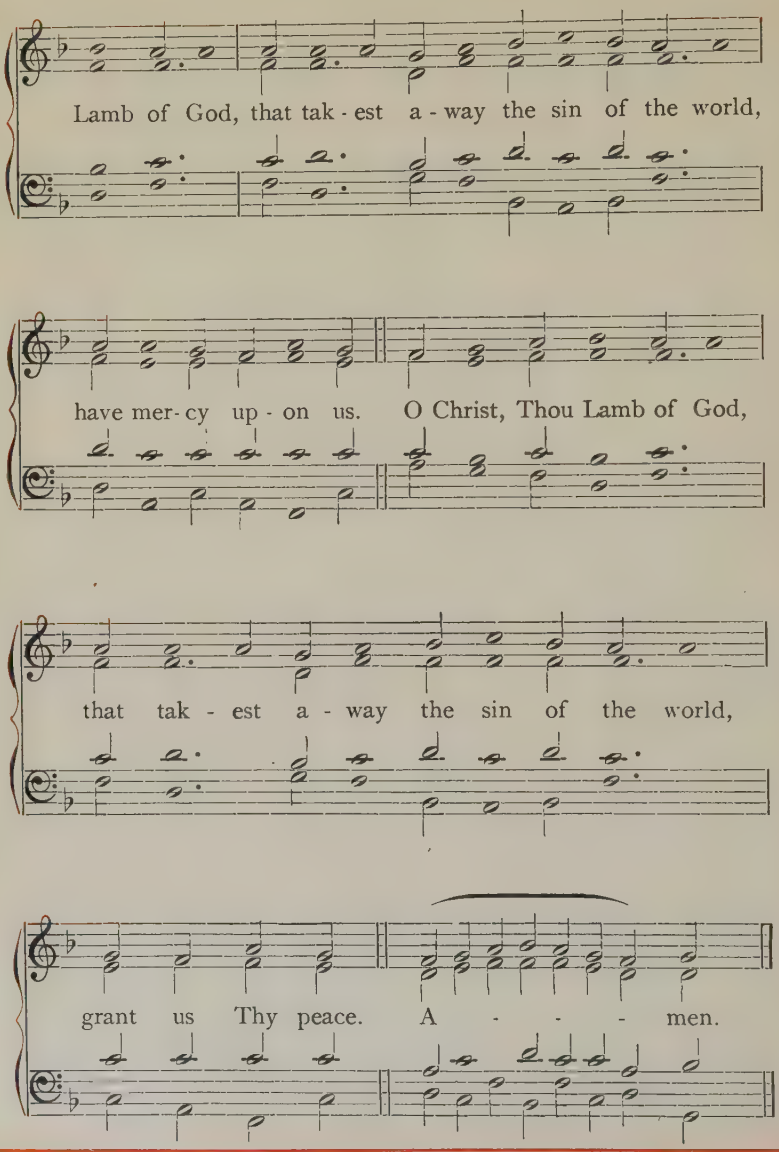


The Verba.

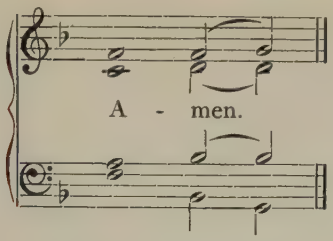
The Agnus Dei.*



* U. S. S. and G. S. give the Pax (without Amen) before the Agnus Dei.


Lamb of God, that tak - est a - way the sin of the world,
have mer - cy up - on us. O Christ, Thou Lamb of God,
that tak - est a - way the sin of the world,
grant us Thy peace. A - - - men.

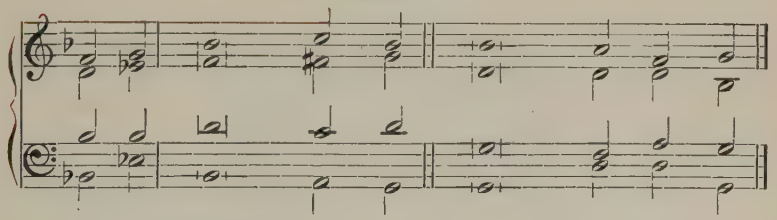
The Peace of the Lord be with you alway.



The Distribution.

The Nunc Dimittis.

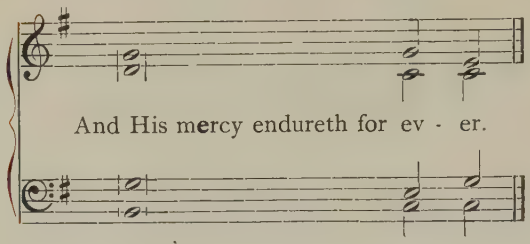
TONE II.



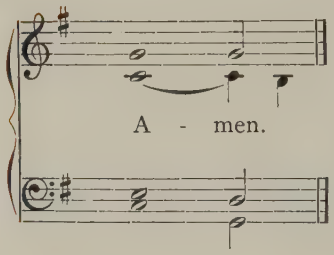
LORD, NOW lettest Thou Thy servant depart in peace: according *to* Thy Word;
For mine eyes have seen Thy sal- va- tion: which Thou hast prepared before the face of all peo- ple;
A light to lighten the Gen- tiles: and the glory of Thy people Is- ra- el.
GLO - RY be to the Father, and to the Son: and to the Ho- ly Ghost;
AS IT was in the beginning, is now, and ever shall be: world without end, A- men.

The Thanksgiving.

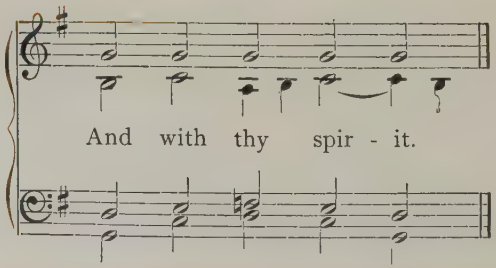
O give thanks unto the Lord, for He is good.



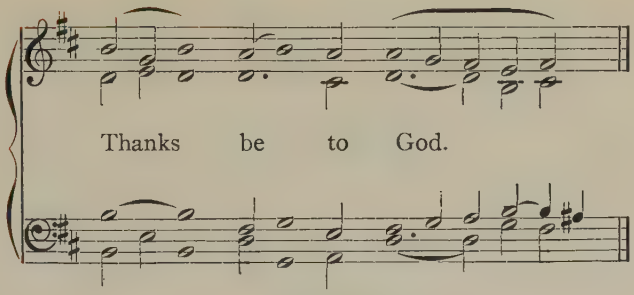
Thanksgiving Collect.



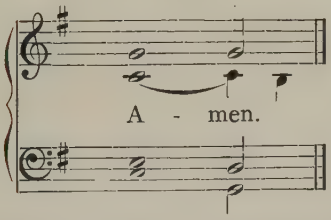
The Lord be with you.



Bless we the Lord.



The Benediction.

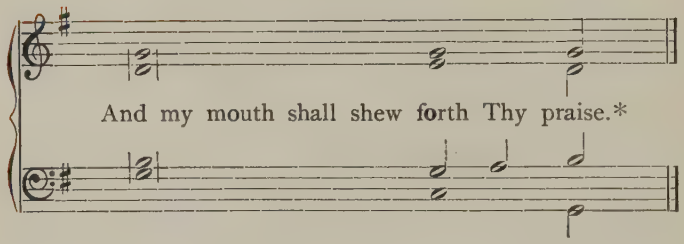


The Order of Early Service, or Matins.

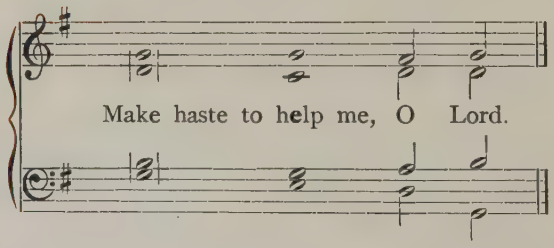
(Hymn of Invocation.)

The Versicle.

O Lord, open Thou my lips.

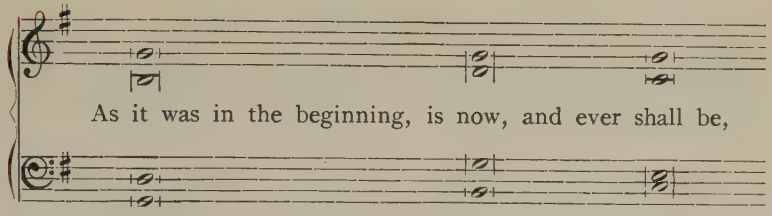


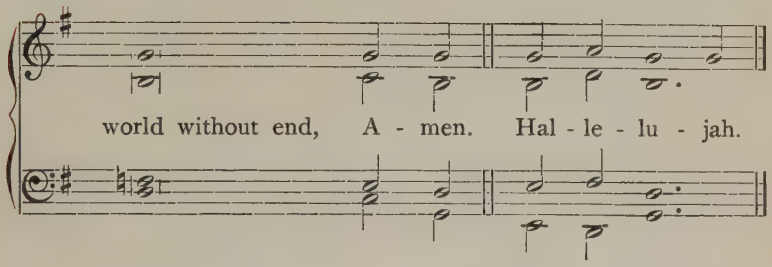
Make haste, O God, to deliver me.



* When the Minister's Intonations are *said* and not sung, the Harmonies to the Responses may well be transposed a tone or more higher; e. g. B♭.

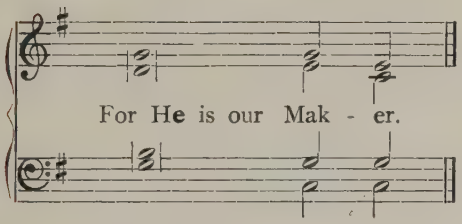
Glory* be to the Father, and to the Son, and to the Holy Ghost:



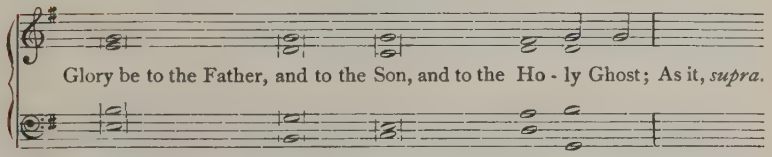


The Invitatory.

O come, let us worship the Lord.

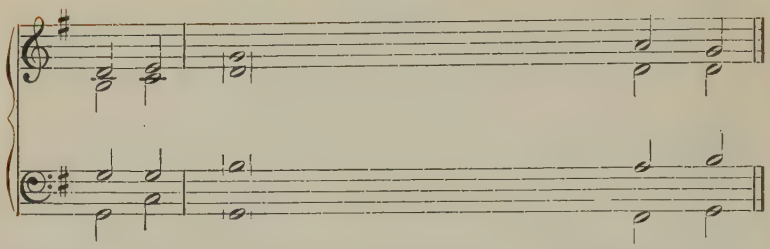


* U. S. S. and G. S. give the entire *Gloria Patri* to the Congregation.



VENITE, EXSULTEMUS.

TONE VIII.



1. O COME, let us sing unto the . . . . . | LORD:
2. Let us come before His presence with thanks- | giv- | ing:
3. For the Lord is a great . . . . | God:
4. In His hand are the deep places of the | earth:
5. The sea is His, and He . . . . | made | it:
6. O come, let us worship and bow . | down:
7. For He is our . . . . . | God:

GLO-RY be to the Father, and to the . . . | Son:

AS IT was in the beginning, is now, and ever | shall | be:

The Hymn.

The Psalm.*

The Lesson.

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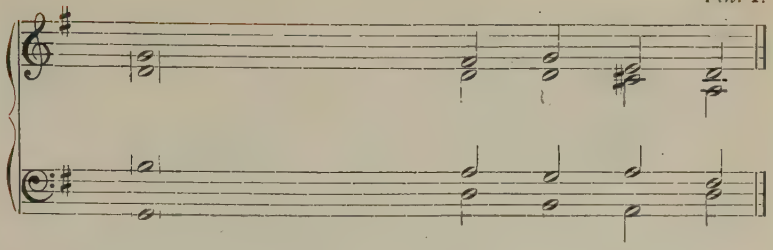
* For the *Psalms* and additional settings for the *Canticles*, see "The Psalter and Canticles Pointed for Chanting, etc." by the same Editors. (G. C. Pub. Board.)

VENITE, EXSULTEMUS.

TONE VIII.

Fin. 1.

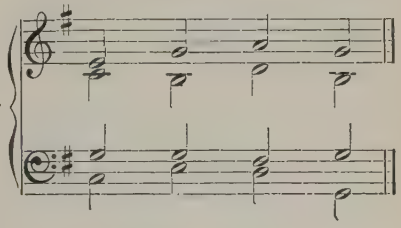


1. let us make a joyful noise to the Rock of **our** sal- **va**- tion.
2. and make a joyful **noise** un - - *to* Him with psalms.
3. and a great **King** . . . . . *a*- bove **all** gods.
4. the strength of the hills . . . *is* His **al**- so.
5. and His hands form - - - - *ed* the dr**y** land.
6. let us kn**ee**l before the . . . LORD our Mak- er.
7. and we are the people of His pa**s**ture, and the **shee**p of His **hand**.

and to . . . . . *the* Ho- ly Ghost;

world with- - - - - - - - - **out** **end**, A- men.

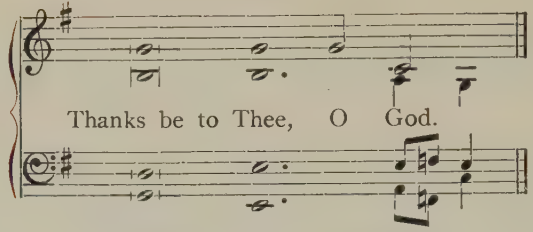
Fin. 2.



The Lesson.

After each Lesson.

O Lord, have mercy upon us.*



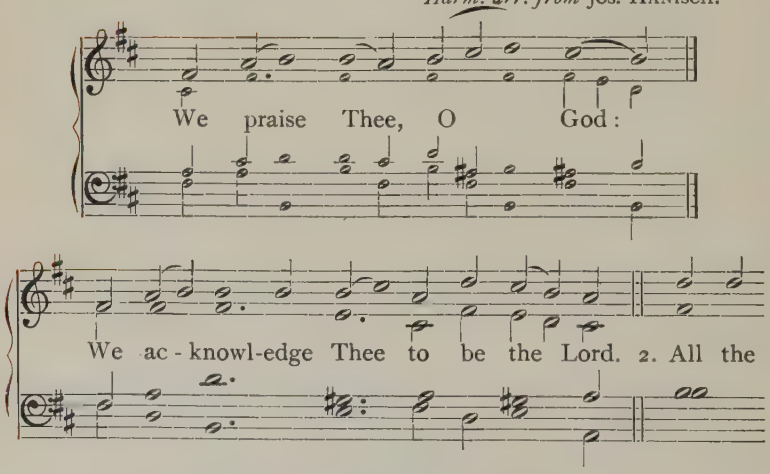
The Responsory, or a Hymn.

[The Sermon.]

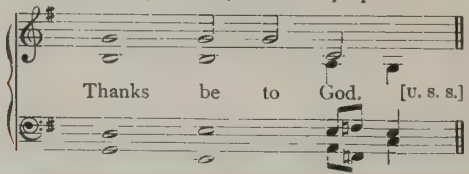
The Canticle.

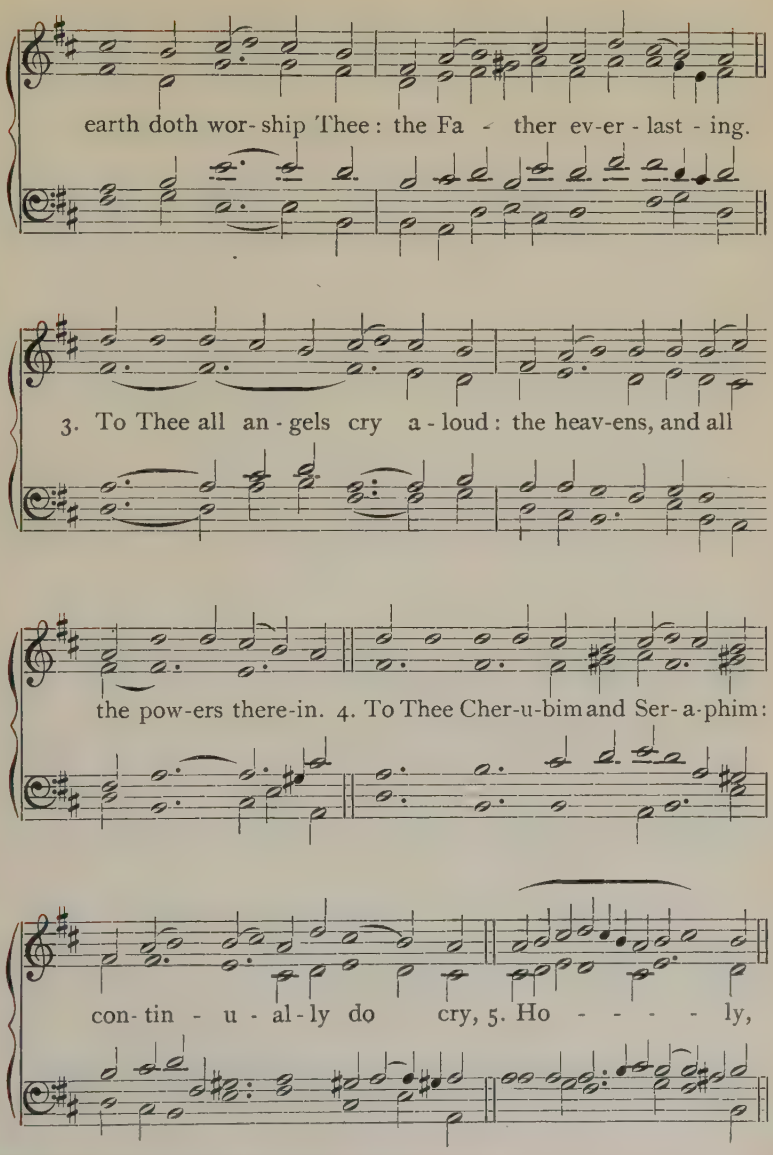
TE DEUM LAUDAMUS.

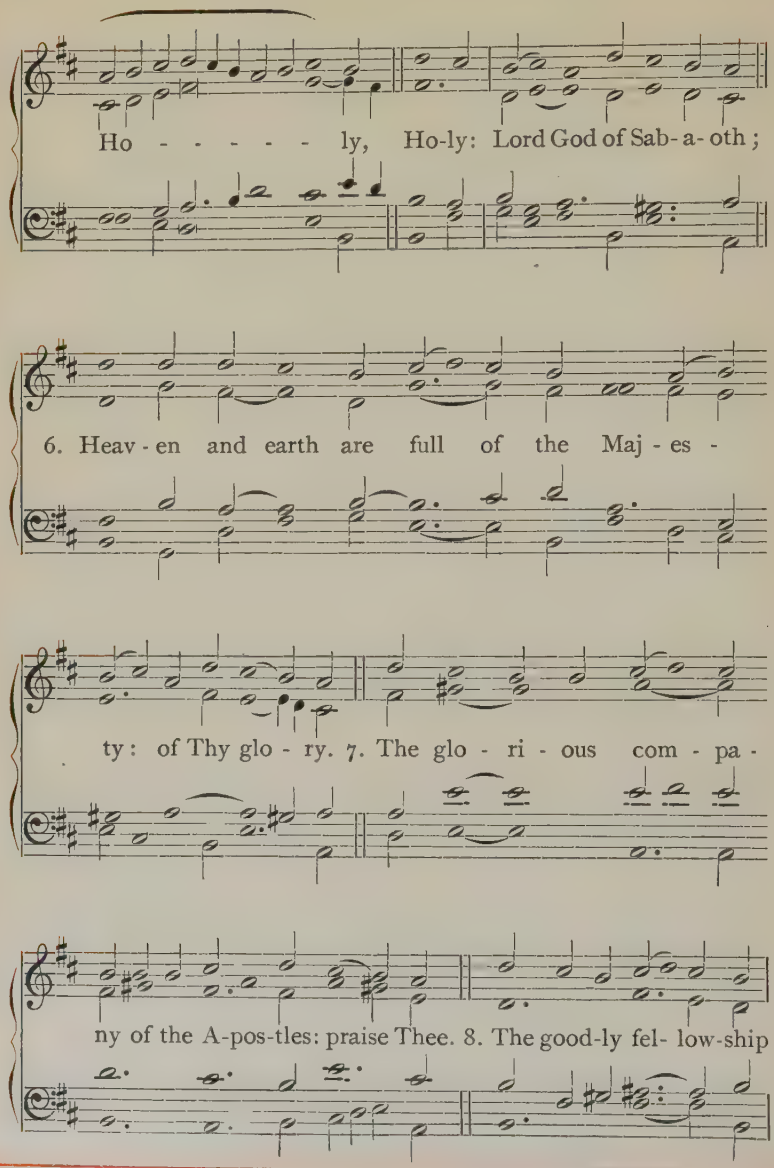
Harm. arr. from JOS. HANISCH.

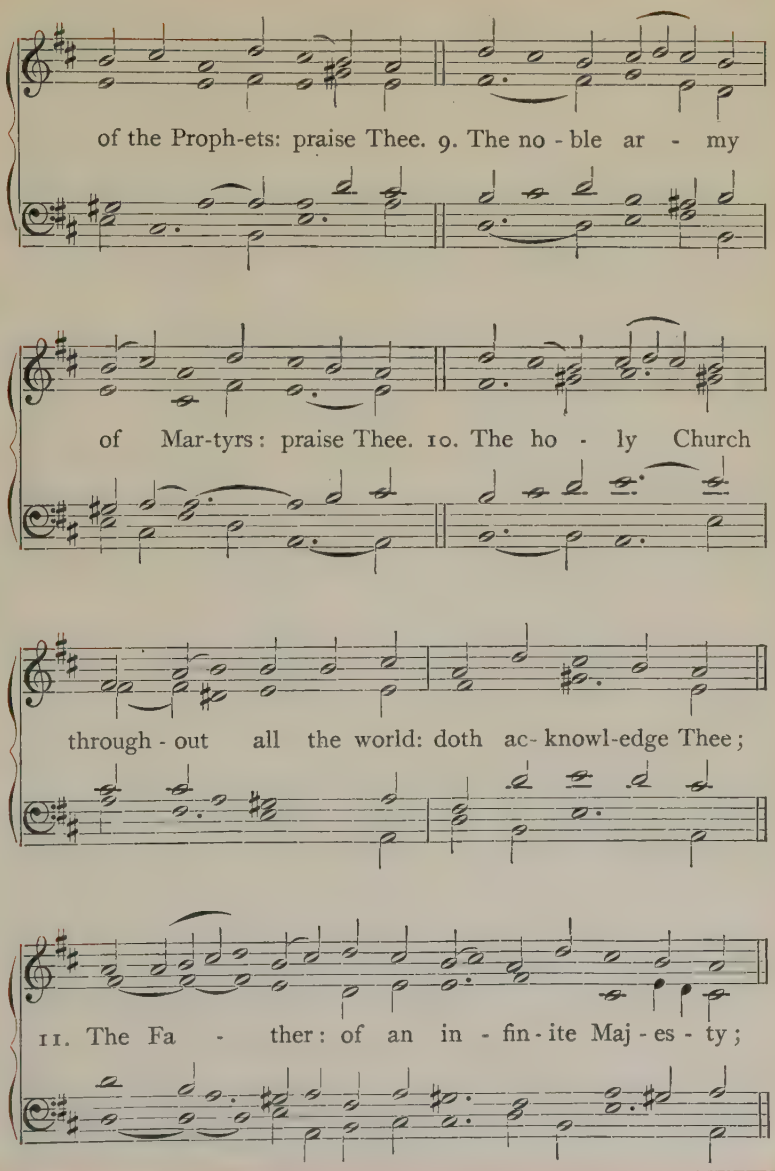


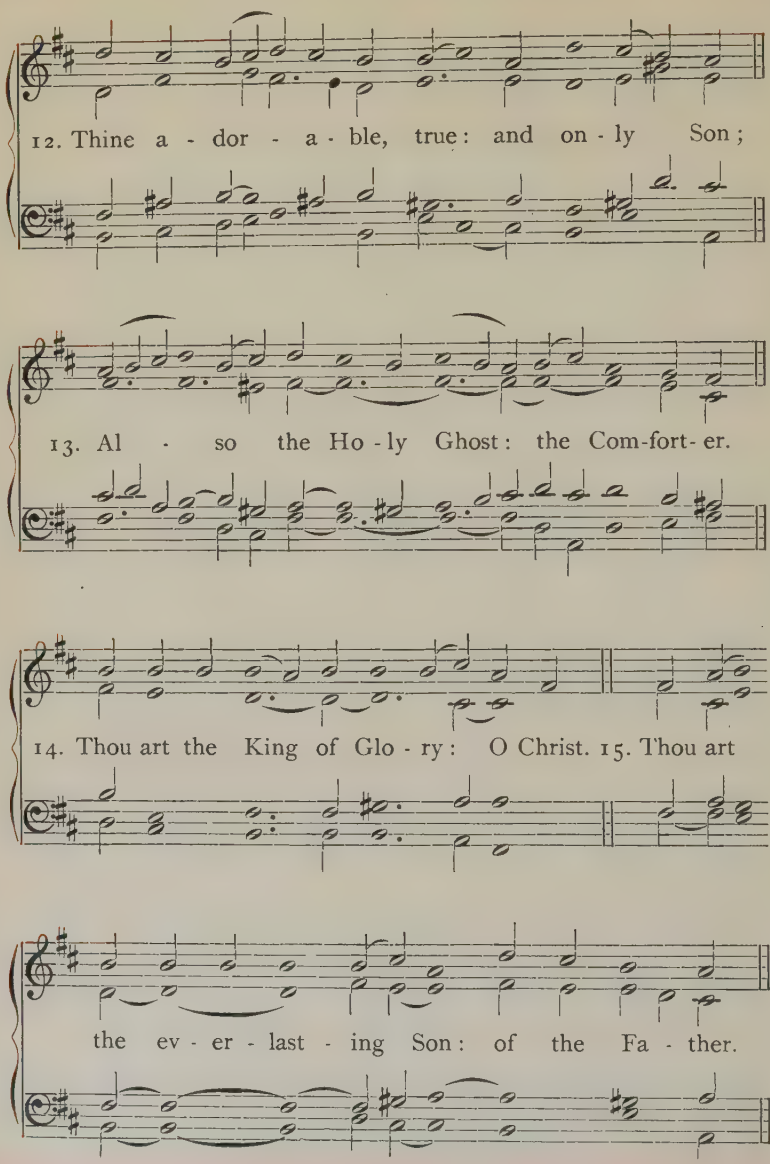
* But Thou, O Lord, have mercy upon us.

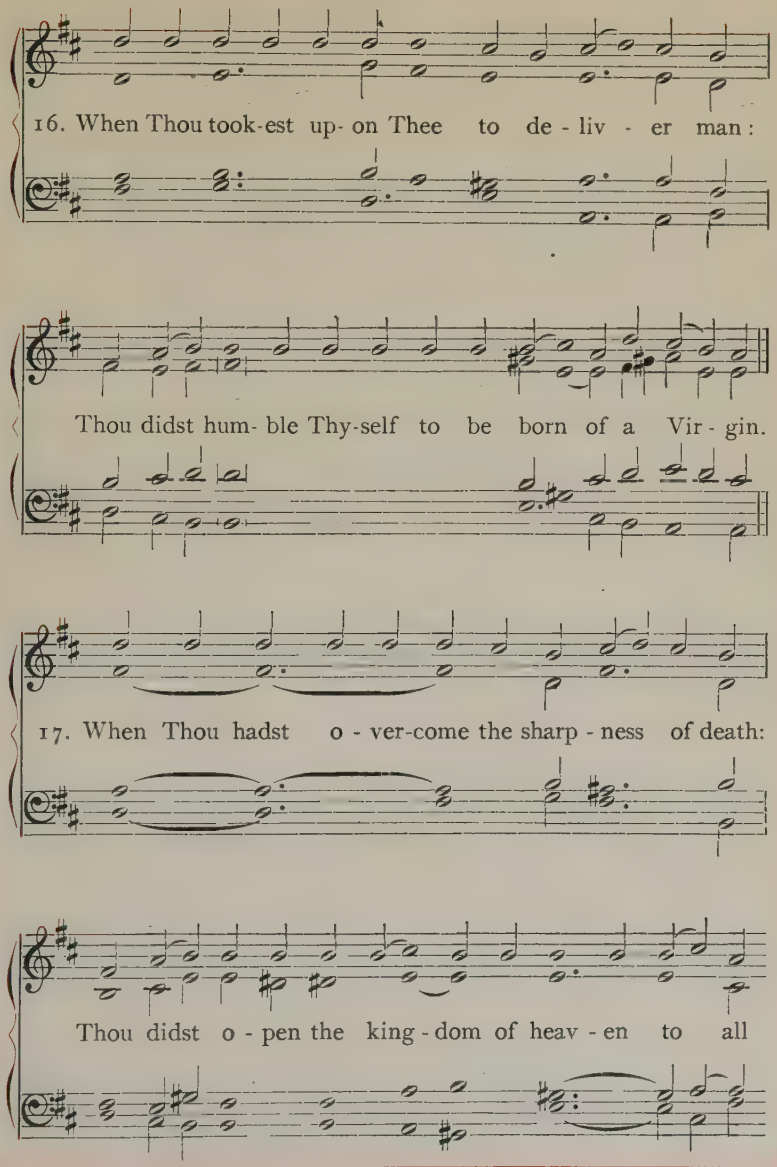


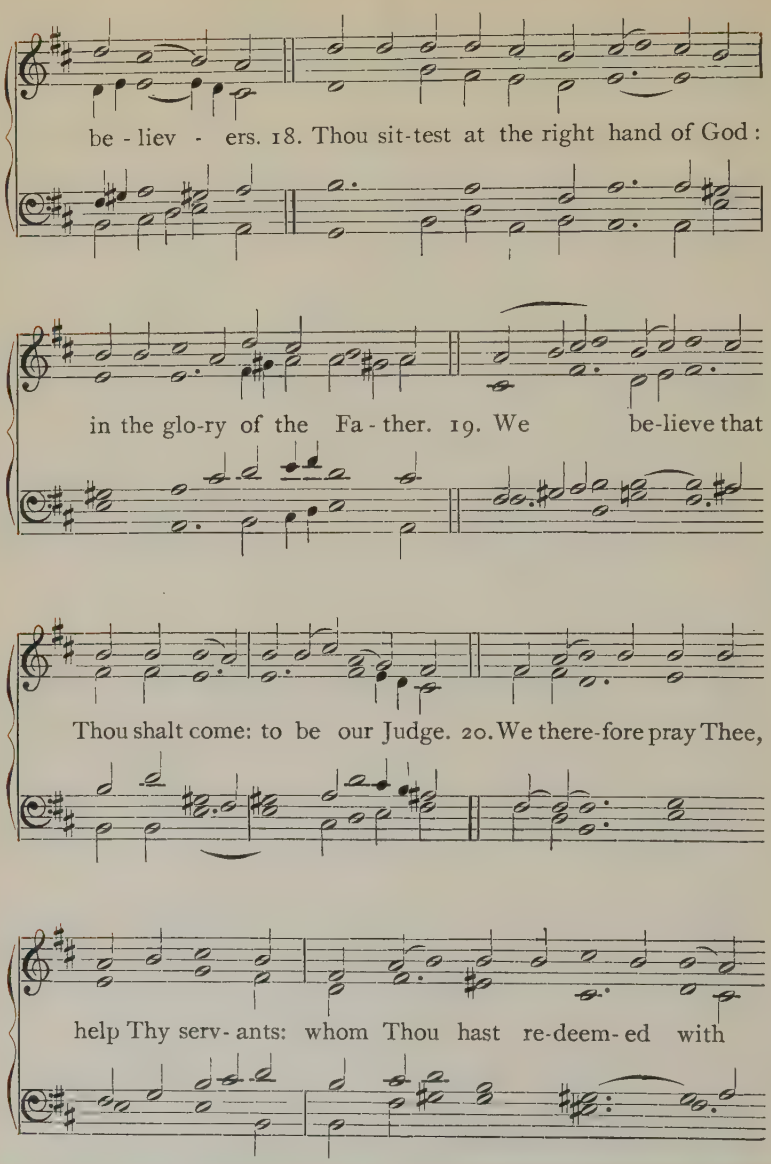

earth doth wor- ship Thee: the Fa - ther ev-er - last - ing.
3. To Thee all an - gels cry a - loud: the heav-ens, and all
the pow-ers there-in. 4. To Thee Cher-u-bim and Ser- a-phim:
con- tin - u - al - ly do cry, 5. Ho - - - - ly,

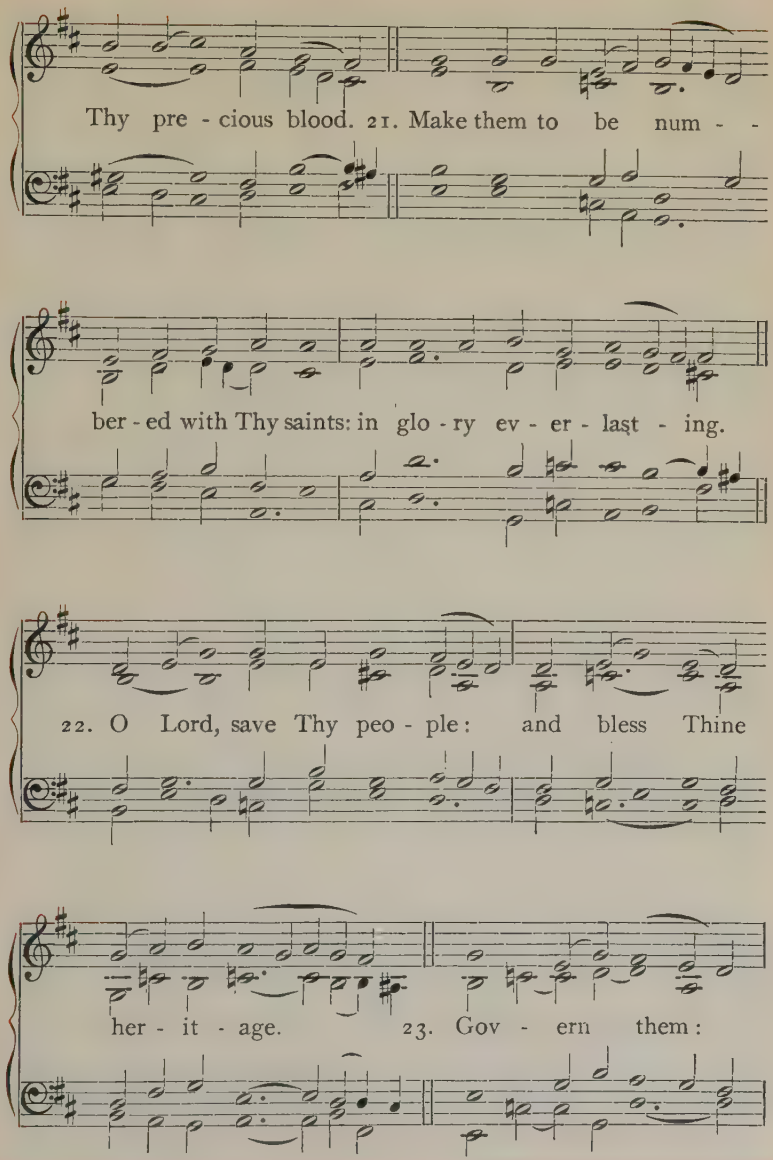

Ho - - - - - ly, Ho-ly: Lord God of Sab-a-oth;
6. Heav-en and earth are full of the Maj-es-
ty: of Thy glo-ry. 7. The glo-ri-ous com-pa-
ny of the A-pos-tles: praise Thee. 8. The good-ly fel-low-ship

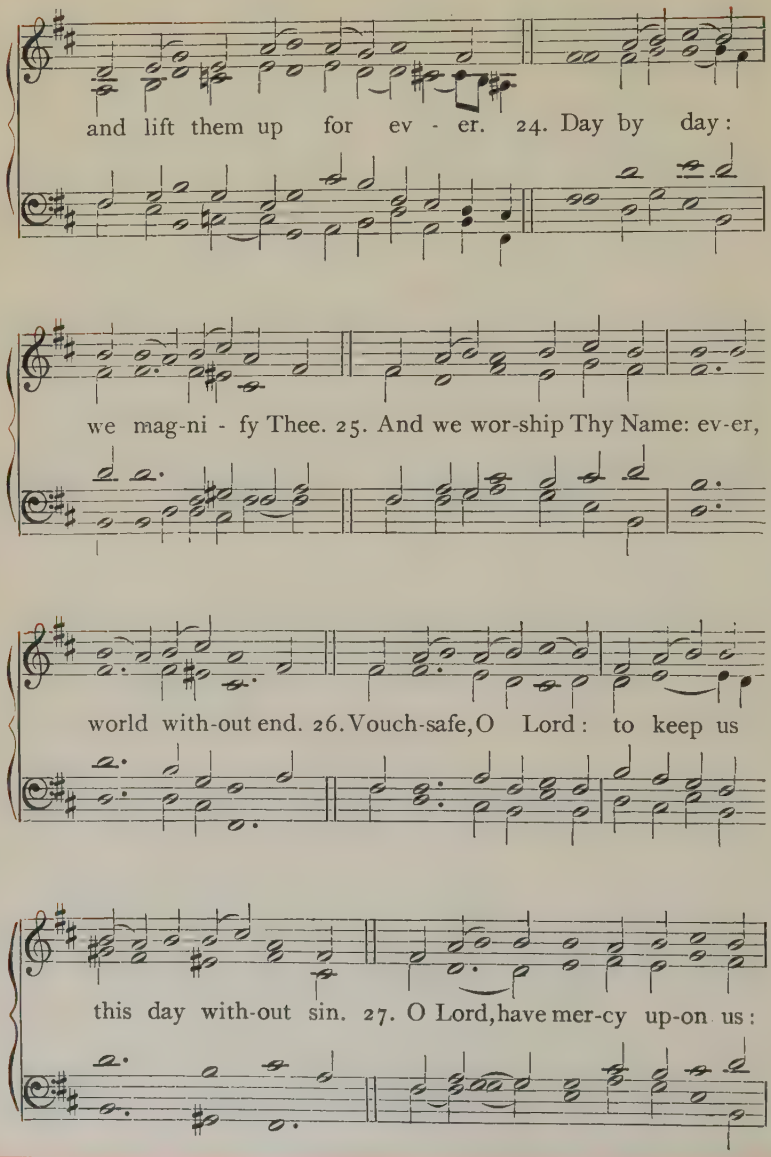

of the Proph-ets: praise Thee. 9. The no - ble ar - my
of Mar-tyrs: praise Thee. 10. The ho - ly Church
through - out all the world: doth ac- knowl-edge Thee;
11. The Fa - ther: of an in - fin - ite Maj - es - ty;

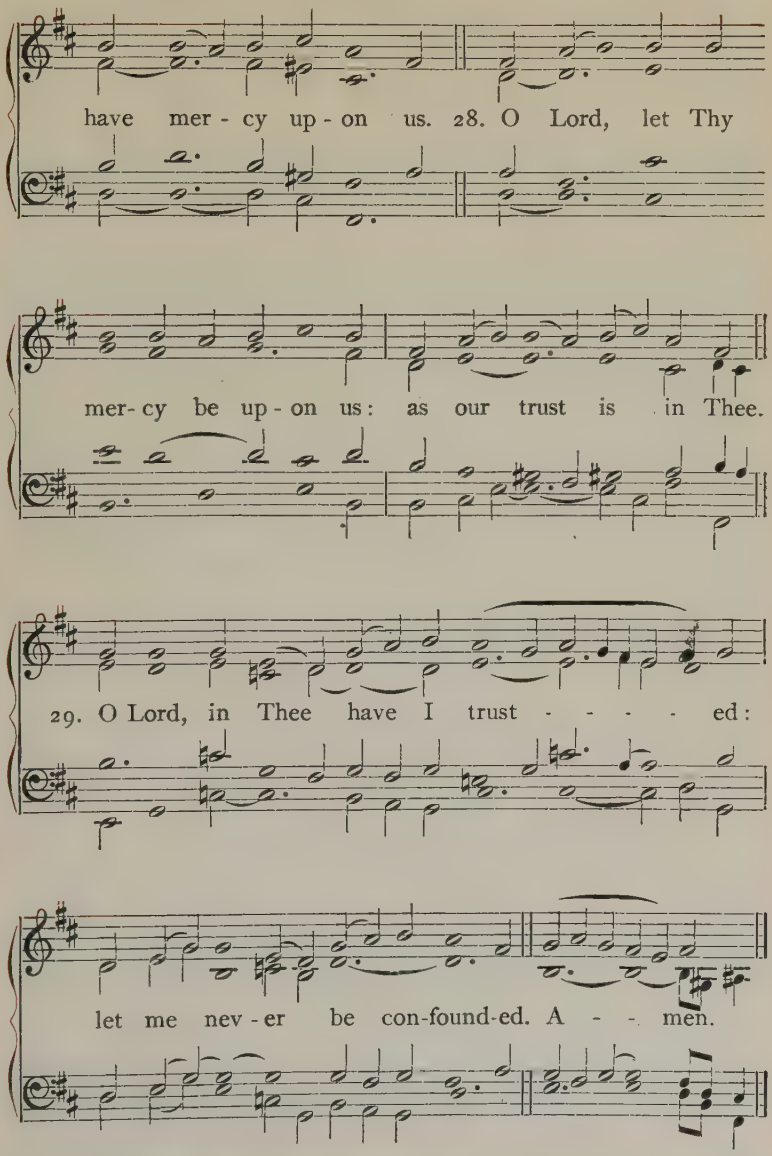

12. Thine a - dor - a - ble, true: and on - ly Son;
13. Al - so the Ho - ly Ghost: the Com-fort- er.
14. Thou art the King of Glo - ry: O Christ. 15. Thou art
the ev - er - last - ing Son: of the Fa - ther.


16. When Thou took-est up- on Thee to de - liv - er man:
Thou didst hum- ble Thy-self to be born of a Vir - gin.
17. When Thou hadst o - ver-come the sharp - ness of death:
Thou didst o - pen the king - dom of heav - en to all


be - liev - ers. 18. Thou sit-test at the right hand of God:
in the glo-ry of the Fa - ther. 19. We be-lieve that
Thou shalt come: to be our Judge. 20. We there-fore pray Thee,
help Thy serv - ants: whom Thou hast re-deem - ed with


Thy pre - cious blood. 21. Make them to be num - -
ber - ed with Thy saints: in glo - ry ev - er - last - ing.
22. O Lord, save Thy peo - ple: and bless Thine
her - it - age. 23. Gov - ern them:

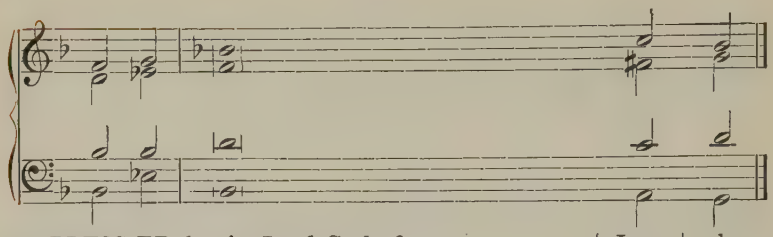

and lift them up for ev - er. 24. Day by day:
we mag-ni - fy Thee. 25. And we wor-ship Thy Name: ev-er,
world with-out end. 26. Vouch-safe, O Lord: to keep us
this day with-out sin. 27. O Lord, have mer-cy up-on us:


have mer - cy up - on us. 28. O Lord, let Thy
mer - cy be up - on us: as our trust is in Thee.
29. O Lord, in Thee have I trust - - - - - ed:
let me nev - er be con-found-ed. A - - men.

BENEDICTUS. St. Luke i.

¶ *An* Antiphon *may be sung with the* Benedictus.

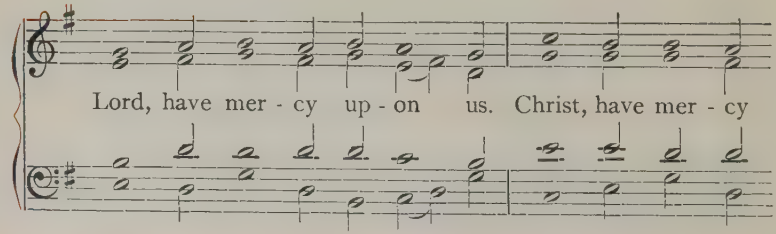
TONE II.



1.	BLESS-ED be the Lord God of	Isra-	el:
2.	And hath raised up an horn of salvation for .	us:	
3.	As He spake by the mouth of His holy . .	proph-	ets:
4.	That we should be saved from our	ene-	mies:
5.	To per- form the mercy promised to our . .	fa-	thers:
6.	The oath which He sware to our father . . .	Abra-	ham:
7.	That we, being delivered out of the hand of our	ene-	mies:
8.	In ho- liness and righteousness be - - -	fore	Him:
9.	And thou, child, shalt be called the prophet of the	High-	est:
10.	To give knowledge of salvation unto His .	peo-	ple:
11.	Through the tender mercy of our	God:	
12.	To give light to them that sit in darkness and in the shadow of	death:	
	GLO-RY be to the Father, and to the . . .	Son:	
	AS IT was in the beginning, is now, and ever	shall	be:

The Prayer.

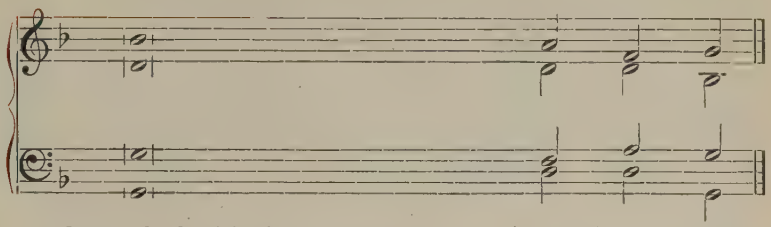
Lord, have mercy upon us.



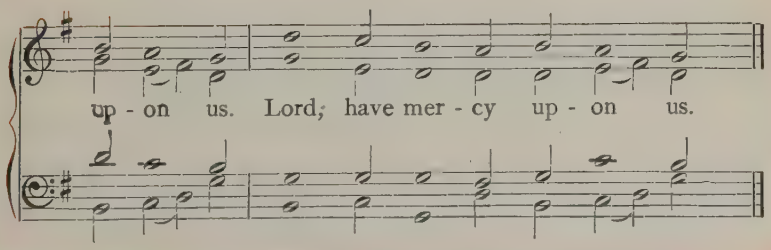
BENEDICTUS. St. Luke i.

¶ *An* Antiphon *may be sung with the* Benedictus.

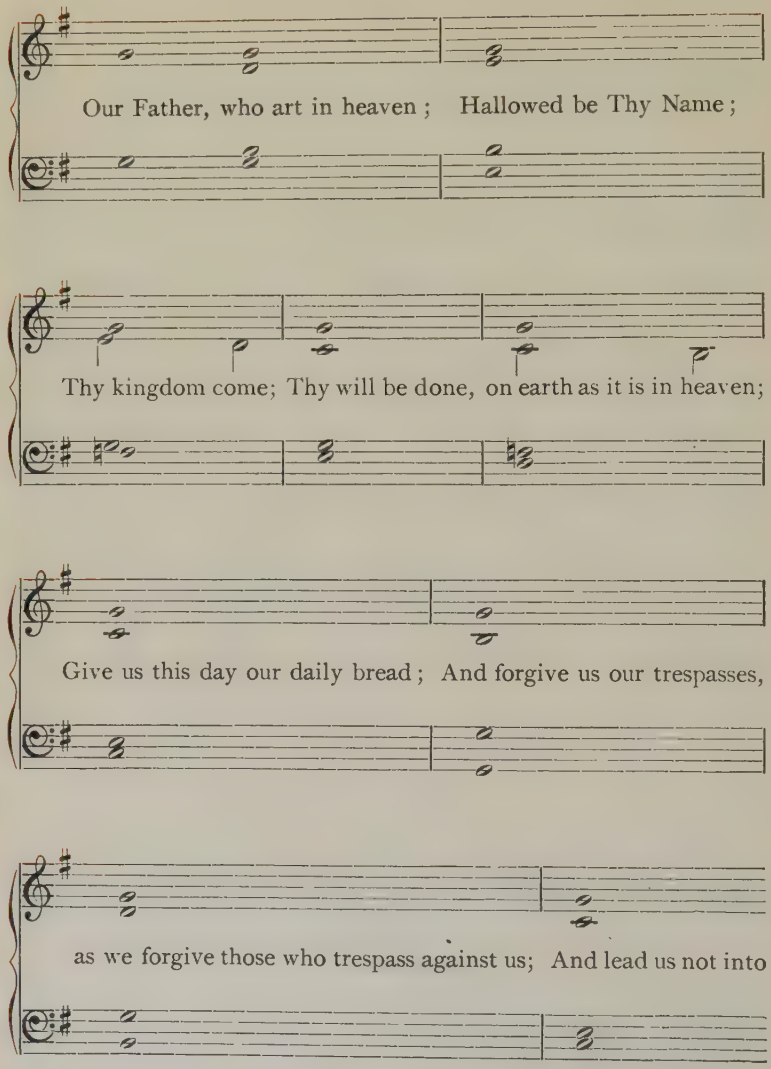
TONE II.

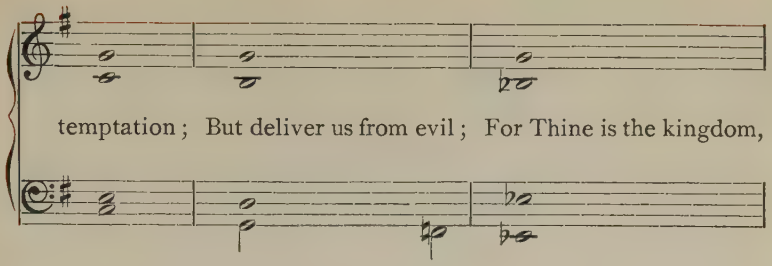


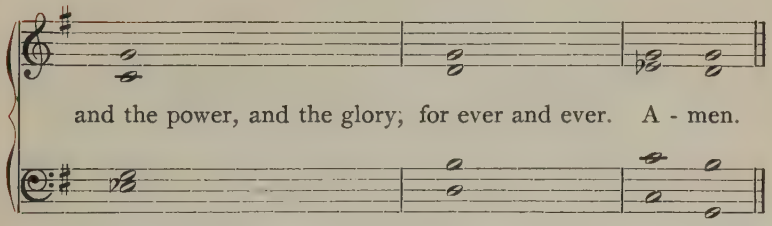
1. for He hath visited and redeemed . .	*His*	peo-	ple ;
2. in the house of His serv - - - - -	*ant*	Da-	vid ;
3. which have been since the	world	be-	gan ;
4. and from the hand of all	*that*	hate	us ;
5. and to remember His holy	cov-	e-	nant ;
6. that He would grant	un-	to	us ;
7. might serve Him	*with-*	out	fear,
8. all the days	*of*	our	life.
9. for thou shalt go before the face of the Lord to pre-	pare	His	ways ;
10. by the remission	*of*	their	sins,
11. whereby the Dayspring from on high hath	vis-	ited	us,
12. to guide our feet into the	way	of	peace.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.



The Lord's Prayer.

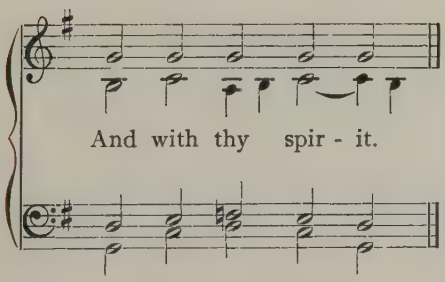

Our Father, who art in heaven ; Hallowed be Thy Name ;
Thy kingdom come; Thy will be done, on earth as it is in heaven;
Give us this day our daily bread ; And forgive us our trespasses,
as we forgive those who trespass against us; And lead us not into





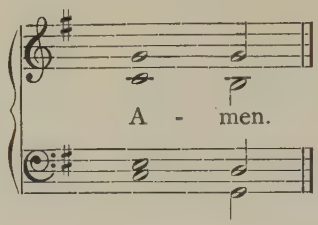
The Salutation.

The Lord be with you.



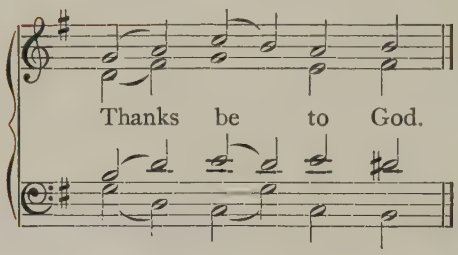
Let us pray.

The Collect for the Day, and Other Collects.



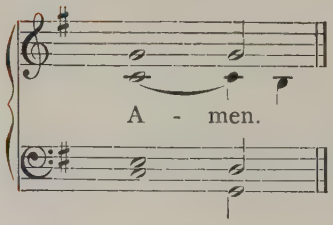
The Benedicamus.

Bless we the Lord.



(Hymn.)

The Benediction.

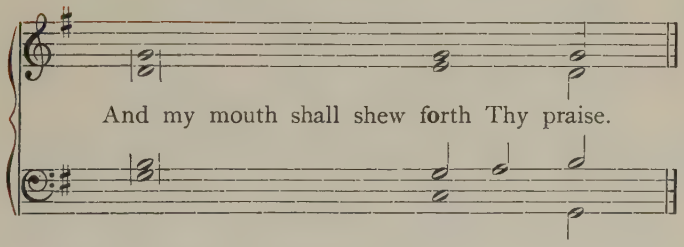


The Order of Evening Service, or Vespers.

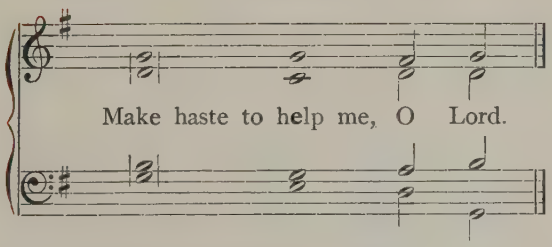
(Hymn of Invocation.)

The Versicle.

O Lord, open Thou my lips.*

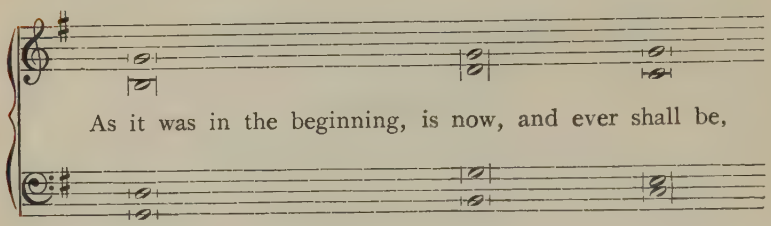


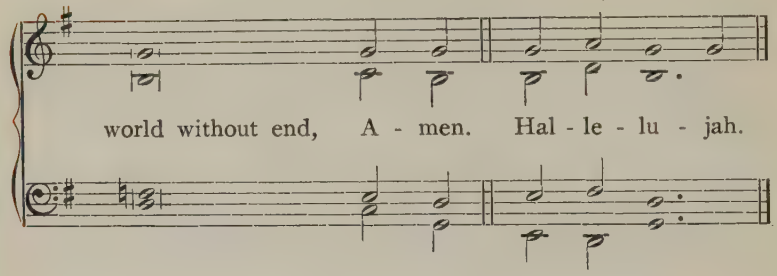
Make haste, O God, to deliver me.



* U. S. S. and G. S. omit the first *Versicle* and *Response*. When the Minister's Intonations are *said* and not sung, the Harmonies to the Responses may well be transposed a tone or more higher; e. g. B♭.

Glory* be to the Father, and to the Son, and to the Holy Ghost:





The Psalm.†

The Lesson.

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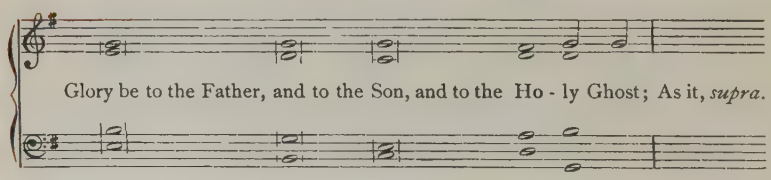
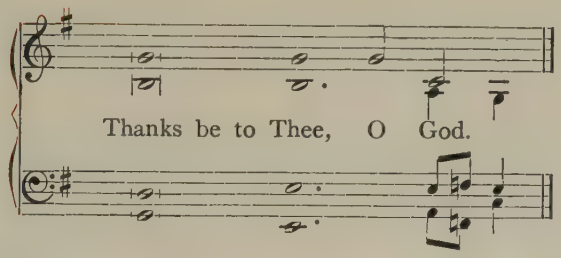
* U. S. S. and G. S. give the entire *Gloria Patri* to the Congregation.



† For the *Psalms* and additional settings for the *Canticles*, see "The Psalter and Canticles Pointed for Chanting, etc." by the same Editors. (G. C. Pub. Board.)

After each Lesson.

O Lord, have mercy upon us.*



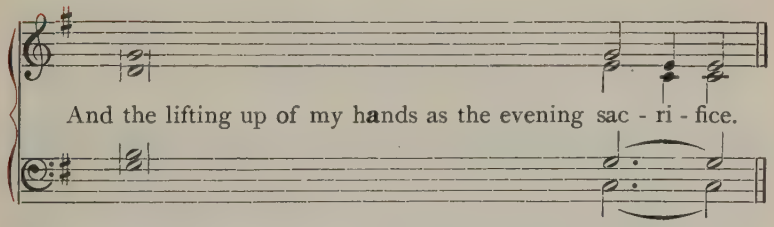
The Responsory, or a Hymn.

The Sermon.

The Hymn.

The Versicle.

Let my prayer be set forth before Thee as incense.



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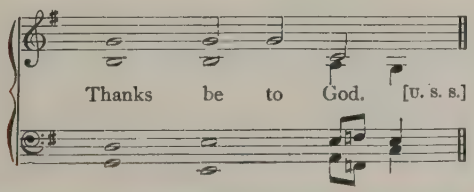
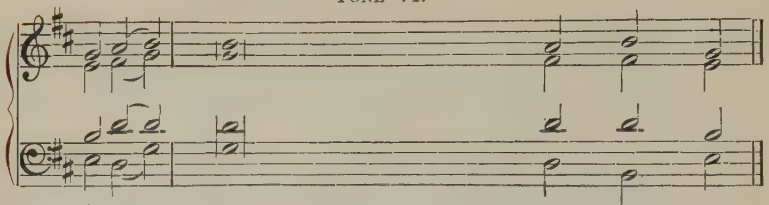
* But Thou, O Lord, have mercy upon us.



The Canticle.

MAGNIFICAT. St. Luke i.

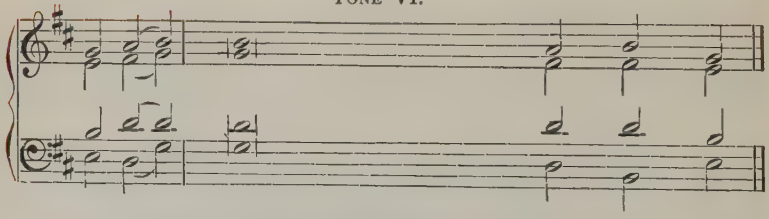
TONE VI.



1. MY SOUL	doth magni - - - - - - -	fy	the	Lord:
2. For He	hath	*re-*	gard-	ed:
3. For be-	hold, ...	*from*	hence-	forth:
4. For He	that is mighty hath done to .	me	great	things:
5. And His	mercy is on them	*that*	fear	Him:
6. He hath	shewed strength	*with*	His	arm:
7. He hath	put down the mighty	*from*	their	seats:
8. He hath	filled the hungry	*with*	good	things:
9. He hath	holpen His servant Israel, in remembrance of	*His*	mer-	cy:
GLO-RY	be to the Father, and . . .	*to*	the	Son:
AS IT	was in the beginning, is now, and ev-	*er*	shall	be:

NUNC DIMITTIS. St. Luke ii.

TONE VI.

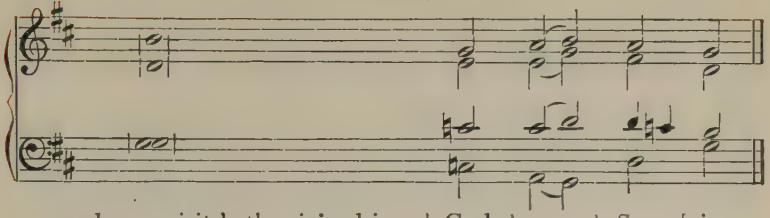


1. LORD, NOW	lettest Thou Thy servant de-	part	in	peace:
2. For mine	eyes have seen Thy . . .	*sal-*	va-	tion:
3. A light	to lighten	*the*	Gen-	tiles:
GLO - RY	be to the Father, and . .	*to*	the	Son:
AS IT	was in the beginning, is now, and ev-	*er*	shall	be:

The Canticle.

MAGNIFICAT. St. Luke i.

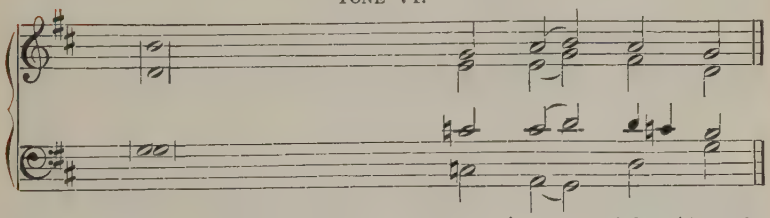
TONE VI.



1. and my spirit hath rejoiced in .	God	my	Sav-	iour.
2. the low estate of	*His*	hand-	maid-	en:
3. all generations shall	call	me	bless-	ed.
4. and ho - - - - - - - - -	*ly*	is	His	Name.
5. from generation to	gen-	er-	a-	tion.
6. He hath scattered the proud in the imagina-	*tion*	of	their	hearts.
7. and exalted them	*of*	low	de-	gree.
8. and the rich He hath sent - -	emp-	ty	a-	way.
9. as He spake to our fathers, to Abraham, and to his	seed	for	ev-	er.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

NUNC DIMITTIS. St. Luke ii.

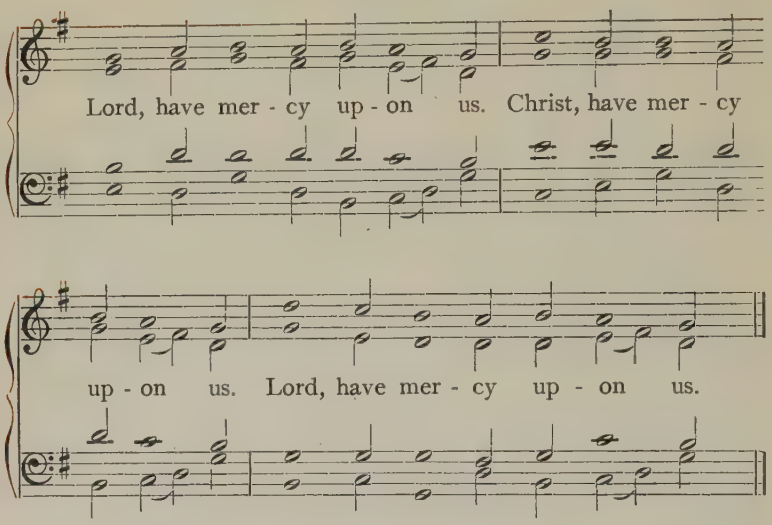
TONE VI.



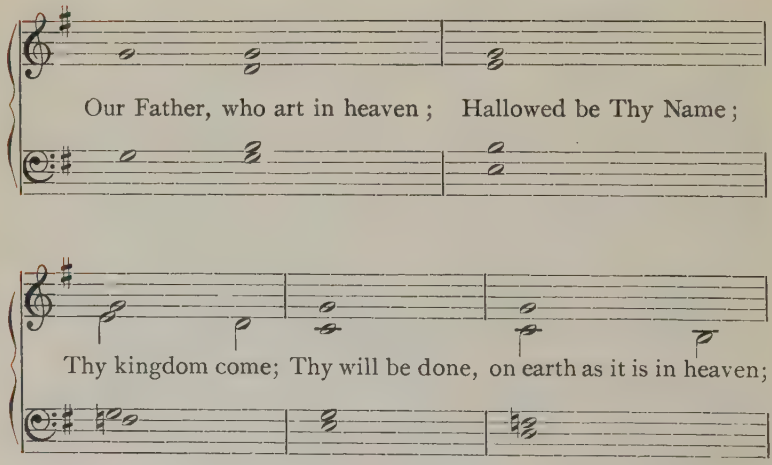
1. accord - - - - - - - - -	*ing*	to	Thy	Word;
2. which Thou hast prepared before the face	*of*	all	peo-	ple;
3. and the glory of Thy	peo-	ple	Isra-	el.
and to	*the*	Ho-	ly	Ghost;
world with - - - - - - - - -	out	end,	A-	men.

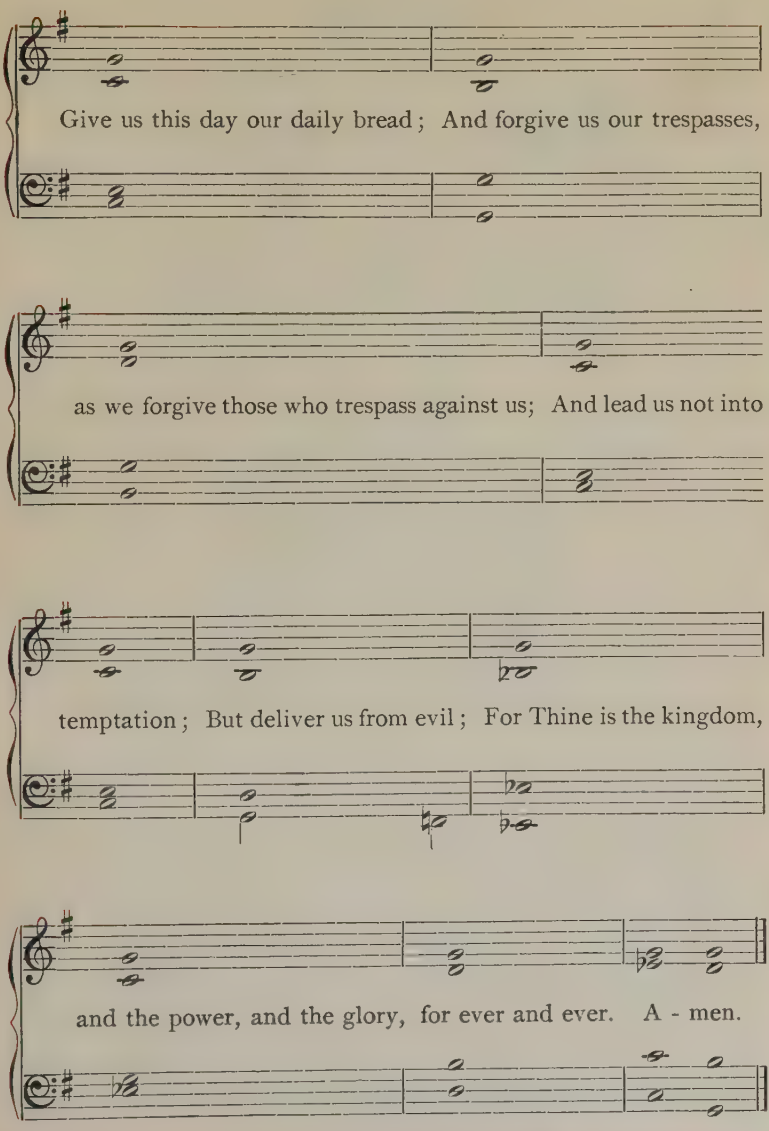
The Prayer.

Lord, have mercy upon us.



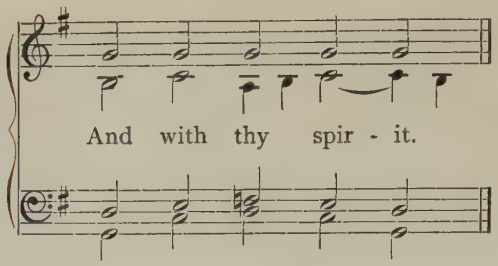
The Lord's Prayer.




Give us this day our daily bread; And forgive us our trespasses,
as we forgive those who trespass against us; And lead us not into
temptation; But deliver us from evil; For Thine is the kingdom,
and the power, and the glory, for ever and ever. A - men.

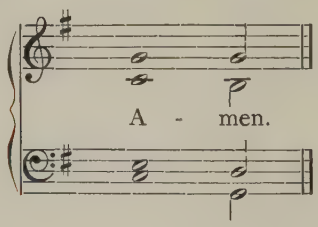
The Salutation.

The Lord be with you.



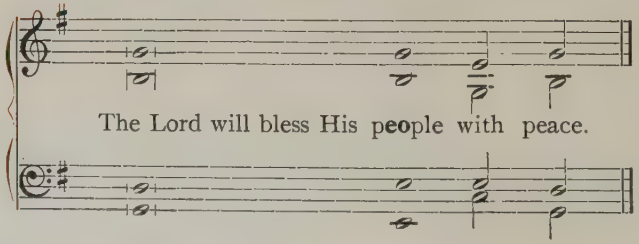
Let us pray.

The Collect for the Day, and Other Collects.



Versicle.

The Lord will give strength unto His people.

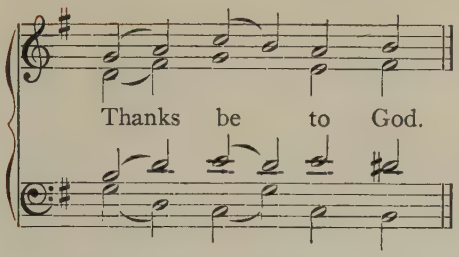


The Collect for Peace.

(*Amen as above.*)

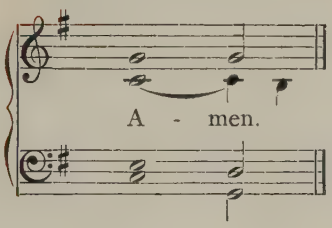
The Benedicamus.

Bless we the Lord.



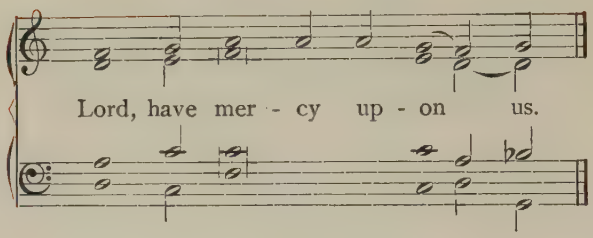
(Hymn.)

The Benediction.

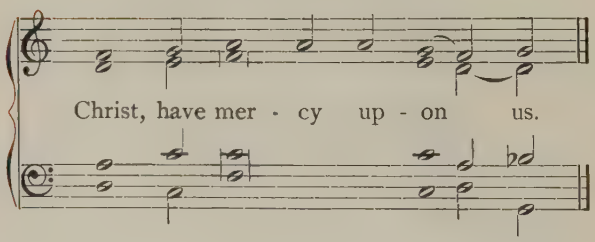


The Litany.

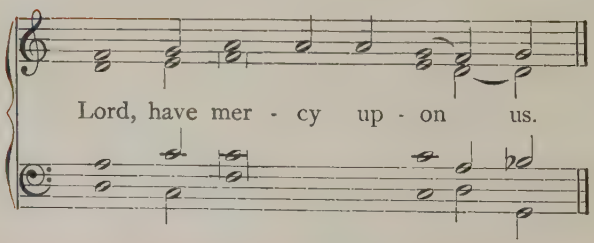
Lord, have mercy upon us.



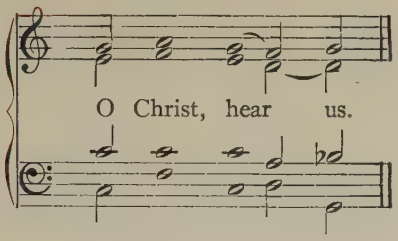
Christ, have mercy upon us.



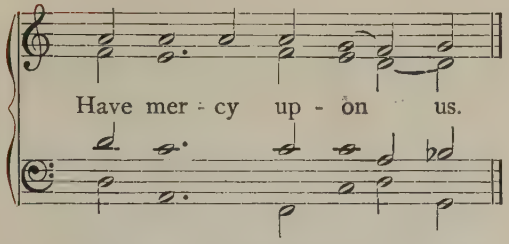
Lord, have mercy upon us.



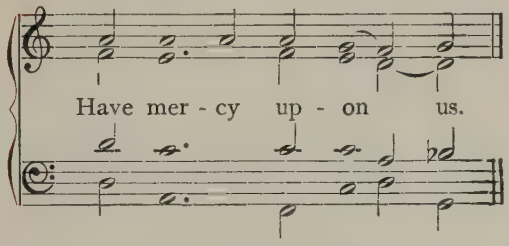
O Christ, hear us.



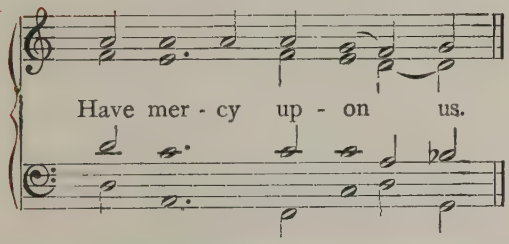
O God, the Father in heaven;



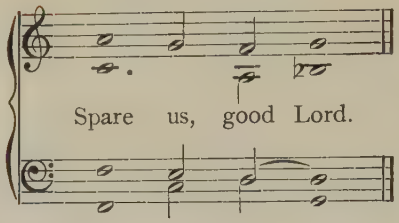
O God the Son, Redeemer of the world;



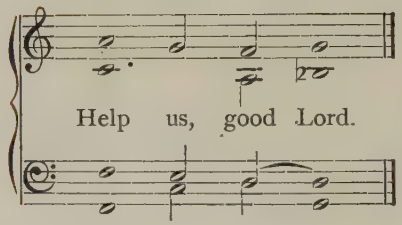
O God, the Holy Ghost;



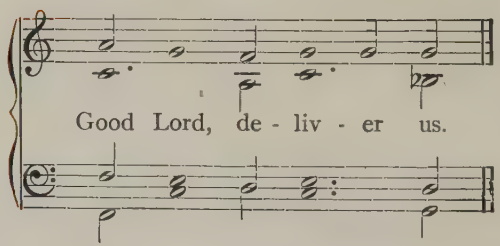
Be gracious unto us.



Be gracious unto us.

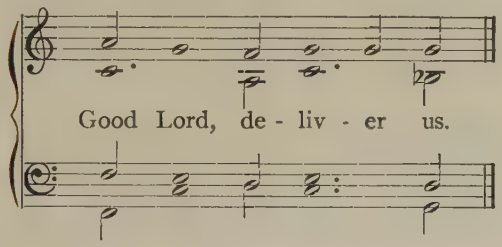


From all sin;
From all error;
From all evil:

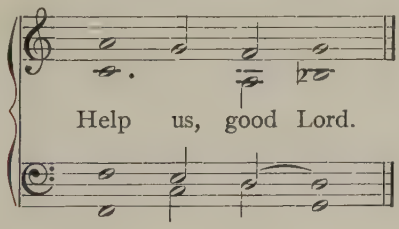


From the crafts and assaults of the devil;
From sudden and evil death;
From pestilence and famine;
From war and bloodshed;
From sedition and rebellion;

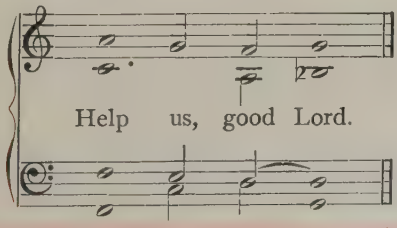
From lightning and tempest;
From all calamity by fire and water;
And from everlasting death:



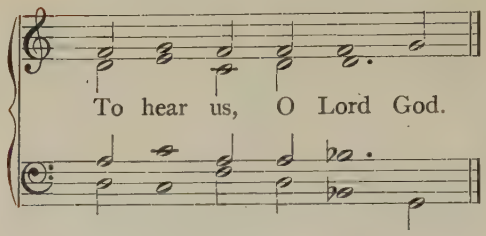
By the mystery of Thy holy Incarnation;
By Thy holy Nativity;
By Thy Baptism, Fasting, and Temptation;
By Thine Agony and Bloody Sweat;
By Thy Cross and Passion;
By Thy precious Death and Burial;
By Thy glorious Resurrection and Ascension;
And by the coming of the Holy Ghost, the Comforter:



In all time of our tribulation;
In all time of our prosperity;
In the hour of death;
And in the day of judgment:



We poor sinners do beseech Thee;



And to lead and govern Thy holy Christian Church in the right way;*

To preserve all pastors and ministers of Thy Church in the true knowledge and understanding of Thy Word, and in holiness of life;

To put an end to all schisms and causes of offence;

To bring into the way of truth all such as have erred, and are deceived;

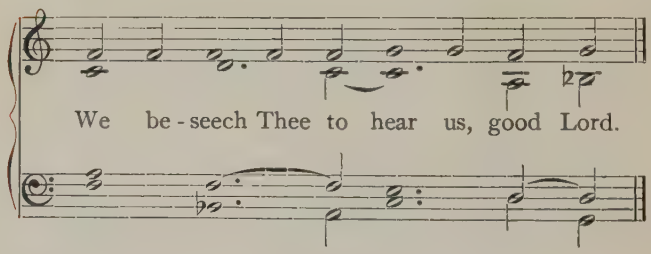
To beat down Satan under our feet;

To send faithful laborers into Thy harvest;

To accompany Thy Word with Thy Spirit and grace;

To raise up them that fall, and to strengthen such as do stand;

And to comfort and help the weak-hearted and the distressed:



To give to all nations peace and concord;

To preserve our country from discord and contention;

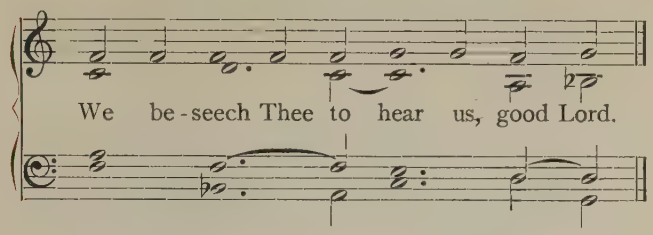
To give to our nation perpetual victory over all its† enemies;

To direct and defend our President, and all in authority;

* *And to rule and govern Thy holy Christian Church;*—[U. S. S., G. S.]

† *Thine enemies.*—[G. S.]

And to bless and keep our magistrates, and all our people:



To behold and succor all who are in danger, necessity, and tribulation;

To protect all who travel by land or water;

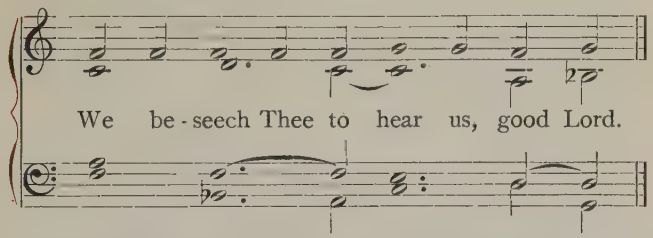
To preserve all women in the perils of childbirth;

To strengthen and keep all sick persons and young children;

To set free all who are innocently imprisoned;

To defend and provide for all fatherless children and widows;

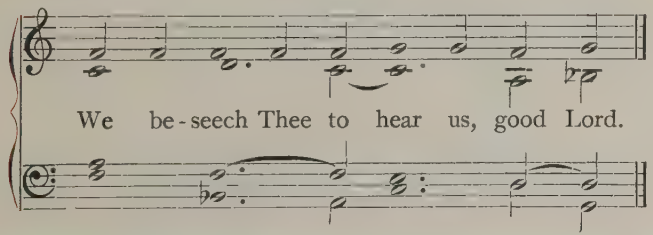
And to have mercy upon all men:



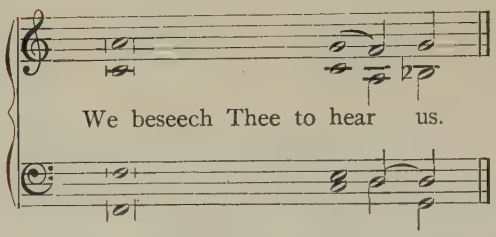
To forgive our enemies, persecutors, and slanderers, and to turn their hearts;

To give and preserve to our use the fruits of the earth;

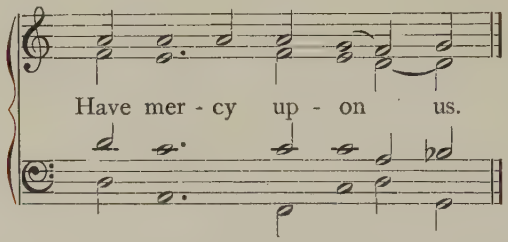
And graciously to hear our prayers:



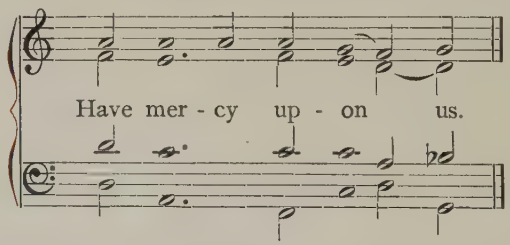
O Lord Jesus Christ, Son of God;



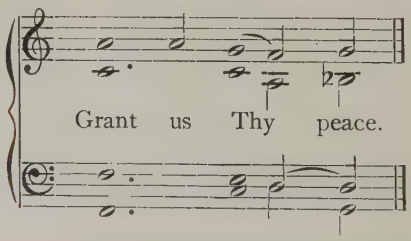
O Lamb of God, that takest away the sin of the world;



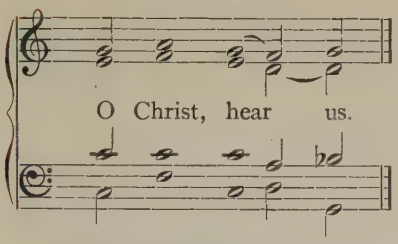
O Lamb of God, that takest away the sin of the world;



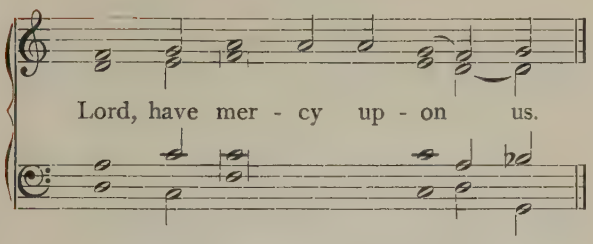
O Lamb of God, that takest away the sin of the world;



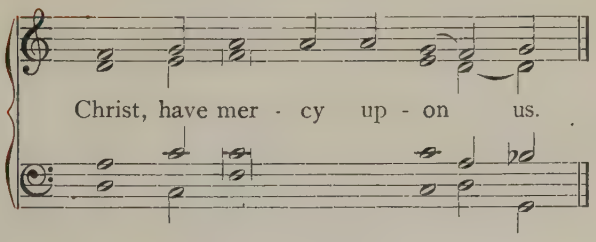
O Christ, hear us.



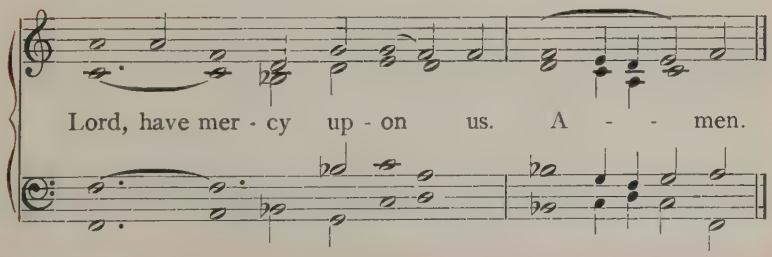
Lord, have mercy upon us.



Christ, have mercy upon us.

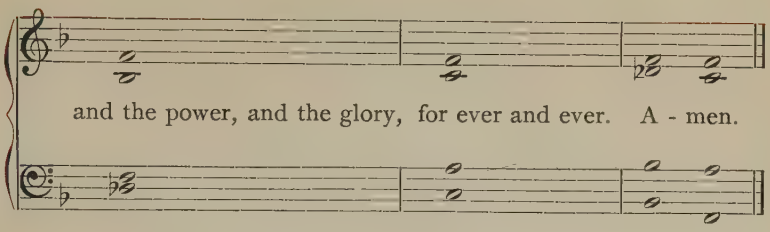


Lord, have mercy upon us.



The Lord's Prayer.

Our Father, Who art in heaven; Hallowed be Thy Name;
Thy kingdom come; Thy will be done, on earth as it is in heaven;
Give us this day our daily bread; And forgive us our trespasses,
as we forgive those who trespass against us; And lead us not into
temptation; But deliver us from evil; For Thine is the kingdom,

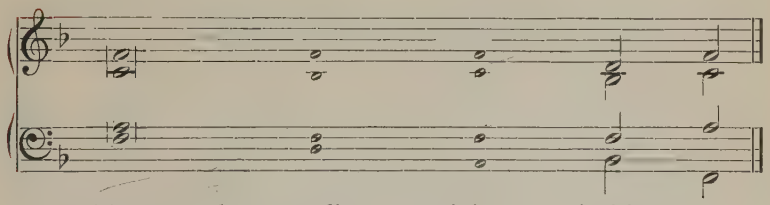


Litany Collects.

Versicle.

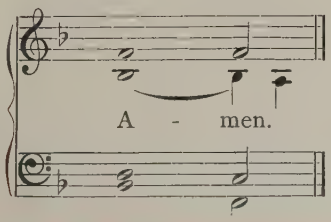
1. O Lord, deal not with us after our sins.
2. Help us, O God of our salvation, for the glory of Thy Name.
3. O Lord, deal not with us after our sins.
4. O Lord, enter not into judgment with Thy servant.
5. Call upon Me in the day of trouble.
6. The Lord will give strength unto His people.

Response.



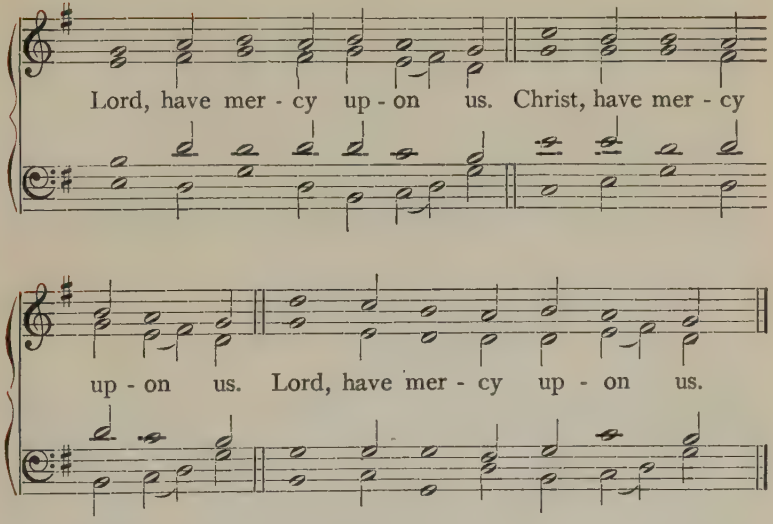
1.	Neither reward us according to our iniq - - -	uities.	
2.	Deliver us, and purge away our sins, for Thy .	Name's	sake.
3.	Neither reward us according to our iniq - -	uities.	
4.	For in Thy sight shall no man living be justifi-	ed.	
5.	I will deliver thee, and thou shalt glori - - -	fy	Me.
6.	The Lord will bless His people	with	peace.

After the Collects.

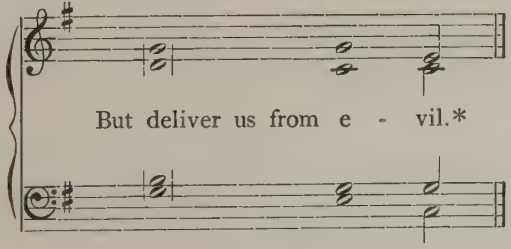


The Suffrages.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.



Our Father, Who art in heaven; . . . . . And lead us not into temptation;



* In G. S. this petition is not a Response, but is given to the Minister.

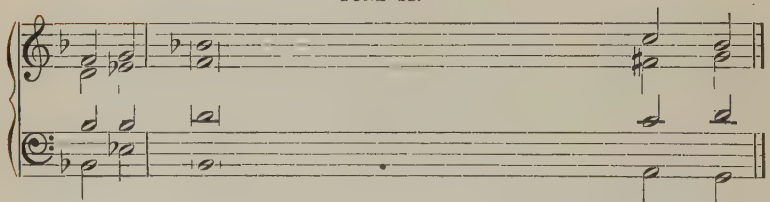
Versicle.

1. I said, LORD, be merciful unto me:
2. Return, O LORD, how long?
3. Let Thy mercy, O LORD, be upon us:
4. Let Thy priests be clothed with righteousness:
5. O Lord, save our rulers:
6. Save Thy people, and bless Thine inheritance:
7. Remember Thy Congregation:
8. Peace be within thy walls:
9. Let us pray for our absent brethren:
10. Let us pray for the broken-hearted and the captives:
11. Send them help from the Sanctuary:
12. Hear my prayer, O LORD:

(At *Matins.*)

PSALM 130. *De profundis.*

TONE II.



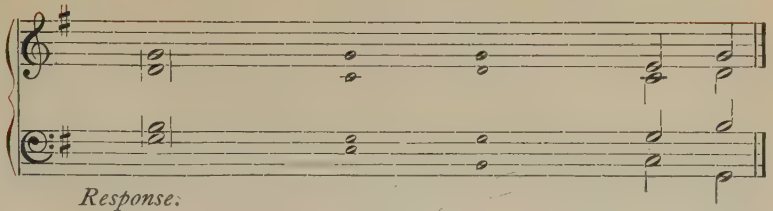
1. OUT OF the depths have I . . . . . cri- ed:
2. Lord, hear my . . . . . voice:

3. If Thou, LORD, shouldest mark in - - - iqui- ties:
4. But there is forgiveness with . . . . . Thee:
5. I wait for the LORD, my soul doth . . . wait:
6. My soul waiteth for the Lord more than they that watch for the morn- ing:
7. Let Israel hope in the . . . . . LORD:

8. And He shall redeem . . . . . Isra- el:

GLO-RY be to the Father, and to the . . . . . Son:

AS IT was in the beginning, is now, and ever . . shall be:



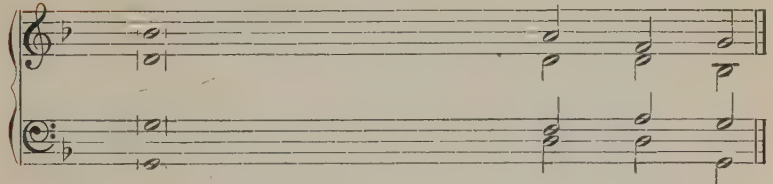
Response.

1.	Heal my soul; for I have sinned a - - - - -	gainst	Thee.
2.	And let it repent Thee concerning Thy serv - -	ants.	
3.	According as we hope	in	Thee.
4.	And let Thy saints shout	for	joy.
5.	Let the King hear us when	we	call.
6.	Feed them also, and lift them up for ev - - -	er.	
7.	Which Thou hast purchased	of	old.
8.	And prosperity within thy pal - - - - - -	aces.	
9.	O Thou, our God, save Thy servants that trust .	in	Thee.
10.	Redeem Israel, O God, out of all his trou - -	bles.	
11.	And strengthen them out of Zi - - - - - -	on.	
12.	And let my cry come un - - - - - - - -	to	Thee.

(At *Matins.*)

PSALM 130. *De profundis.*

TONE II.

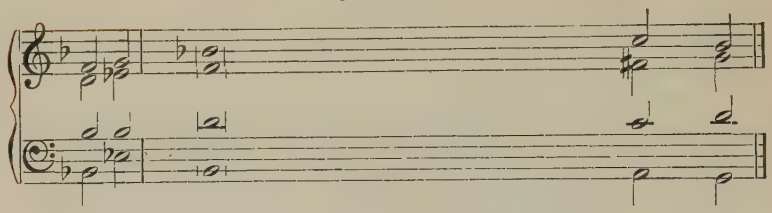


1.	unto	Thee,	O	LORD.
2.	let Thine ears be attentive to the voice of my sup-	*pli-*	ca-	tions.
3.	O Lord, ...	who	shall	stand?
4.	that Thou mayest	*be*	fear-	ed.
5.	and in His Word	*do*	I	hope.
6.	I say, more than they that watch *for* .	*the*	morn-	ing.
7.	for with the LORD there is mercy and with Him is plenteous	*re-*	demp-	tion.
8.	from all his in - - - - - - - - -	iq-	ui-	ties.
	and to the	Ho-	ly	Ghost;
	world without	end,	A-	men.

(At *Vespers.*)

PSALM 51. *Miserere mei Deus, secundum.*

TONE II.



1. HAVE MER-cy upon me, O God, according to Thy loving- | kind- | ness :

2. Wash me thr**ou**ghly from mine in - - - | iqui- | ty :
3. For I ackn**o**wledge my trans - - - - | gres- | sions :
4. Against Thee, Thee only, have I sinned, and done this **e**vil in Thy | sight :

5. Behold, I was sh**a**pen in in - - - - | iqui- | ty :
6. Behold, Thou desirest tr**u**th in the inward | parts :

7. Purge me with hyssop, and I shall be . | clean :
8. Make me to hear j**o**y and . . . . . | glad- | ness :
9. Hide Thy f**a**ce from my . . . . . | sins :
10. Create in me a clean heart, O . . . . | God :
11. Cast me not aw**a**y from Thy . . . . | pres- | ence :
12. Restore unto me the j**o**y of Thy sal - - | va- | tion :
13. Then will I teach transgr**e**ssors Thy . . | ways :
14. Deliver me from blood guiltiness, O God, Thou God of my sal- | va- | tion :
15. O Lord, open Thou my . . . . . | lips :
16. For Thou desirest not sacrifice; else would I | give | it :
17. The sacrifices of G**o**d are a broken . . | spir- | it :

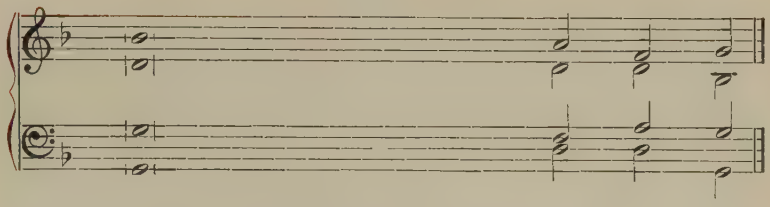
18. Do good in Thy good pl**ea**sure unto . . | Zi- | on :
19. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt **o**ffering and whole burnt | offer- | ing :

GLO-RY be to the F**a**ther, and to the . . . . | Son :
AS IT was in the beginning, is now, and **e**ver . | shall | be :

(At *Vespers.*)

PSALM 51. *Miserere mei Deus, secundum.*

TONE II.

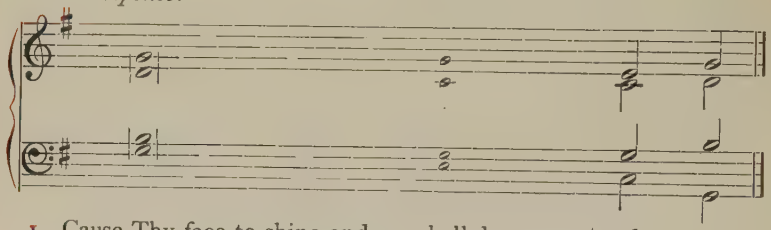


1. according unto the multitude of Thy tender mercies, blot out my	*trans-*	gres-	sions.
2. and cleanse me	from	my	sin.
3. and my sin is ever	*be-*	fore	me.
4. that Thou mightest be justified when Thou speakest, and be clear when	*Thou*	judg-	est.
5. and in sin did my mother	*con-*	ceive	me.
6. and in the hidden part Thou shalt make me to	know	wis-	dom.
7. wash me, and I shall be whit - - - -	*er*	than	snow.
8. that the bones which Thou hast broken	may	re-	joice.
9. and blot out all mine in - - - - -	iq-	ui-	ties.
10. and renew a right spirit	*with-*	in	me.
11. and take not Thy Holy Spir - - - -	*it*	from	me.
12. and uphold me with Thy	free	Spir-	it.
13. and sinners shall be converted . . .	un-	to	Thee.
14. and my tongue shall sing aloud of Thy	right-	eous-	ness.
15. and my mouth shall shew	forth	Thy	praise.
16. Thou delightest not in burnt	of-	fer-	ing.
17. a broken and a contrite heart, O God, Thou wilt	not	de-	spise.
18. build Thou the walls of Je - - - -	ru-	sa-	lem.
19. then shall they offer bullocks upon . .	*Thine*	al-	tar.
and to the	Ho-	ly	Ghost ;
world without	end,	A-	men.

Versicle.

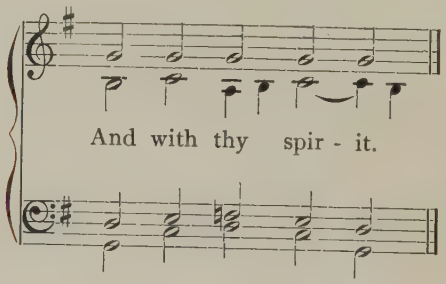
1. Turn us again, O God of hosts:
2. Arise, O Christ, for our help:
3. Hear my prayer, O LORD:

Response.

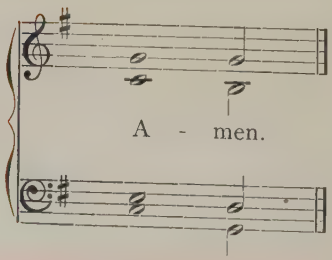


1. Cause Thy face to shine and we shall be sav - ed.
2. And redeem us, for Thy mer - - - - - - cy's sake.
3. And let my cry come un - - - - - - - to Thee.

The Lord be with you.



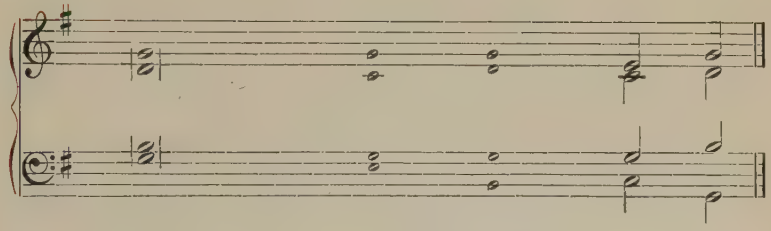
After the Collects.



Versicle.

1. Give peace in our days, O Lord:
2. O Lord, let there be peace in Thy strength:

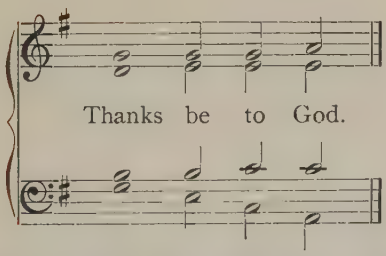
Response.



1. Because there is none other that fighteth for us, except Thou, our God.
2. And abundance in Thy tow - - - - - - ers.

(*The Collect for Peace.*)

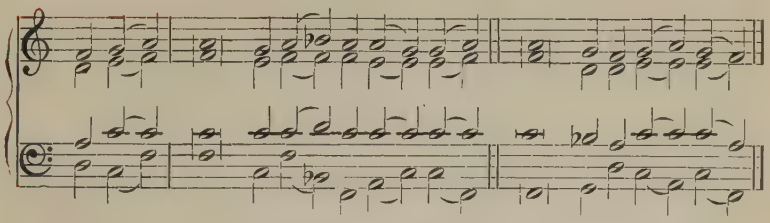
Bless we the Lord.



Accompanying Harmonies to the Psalm Tones.*

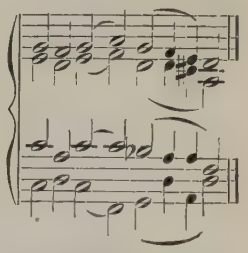
Tone I.

Festival Mediation. *Fin.* 1.



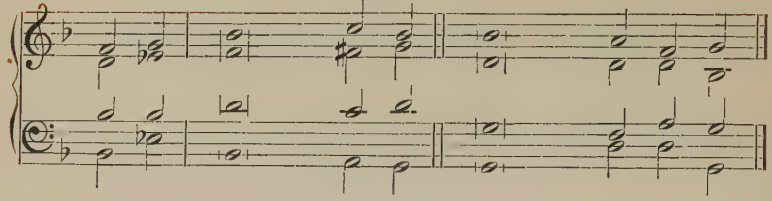
Ferial Mediation. *Fin.* 2.

Fin. 3.

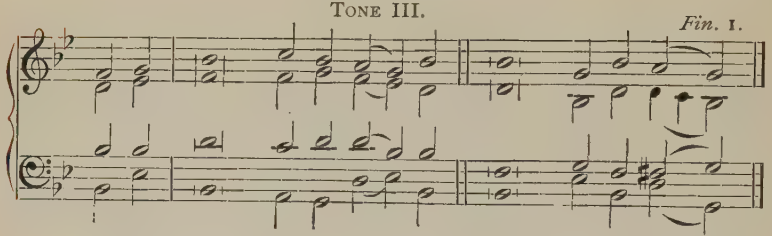


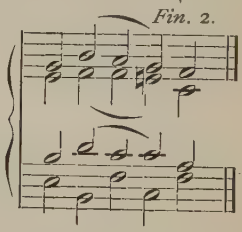
*For supplementary Harmonies to the Tones Organists are referred particularly to those of Joseph Hanisch.

TONE II.

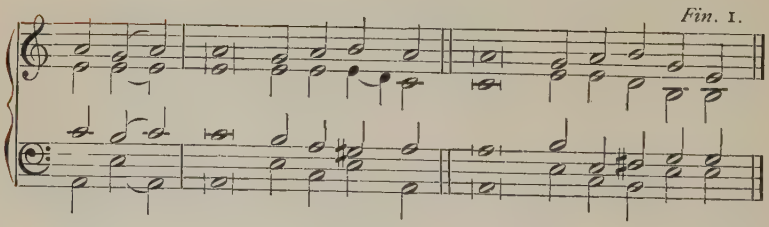


TONE III.

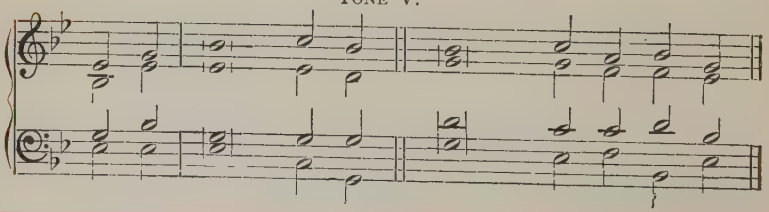




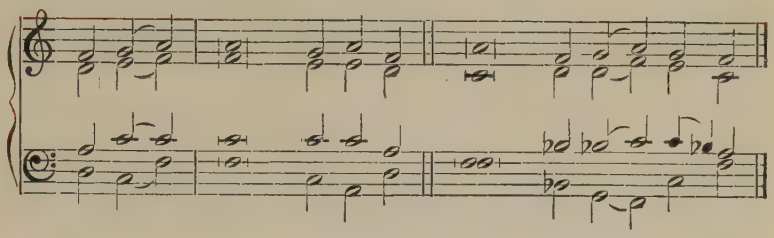
TONE IV.



TONE V.

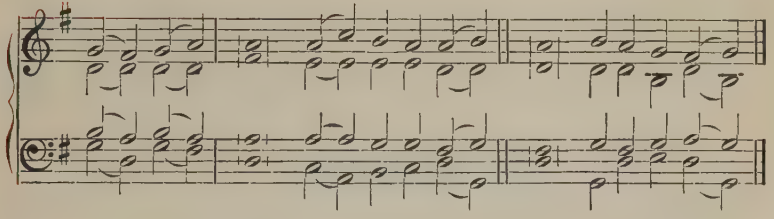


TONE VI.



TONE VII.

Fin. 1.



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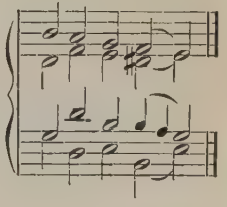

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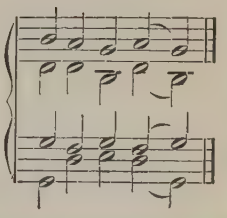
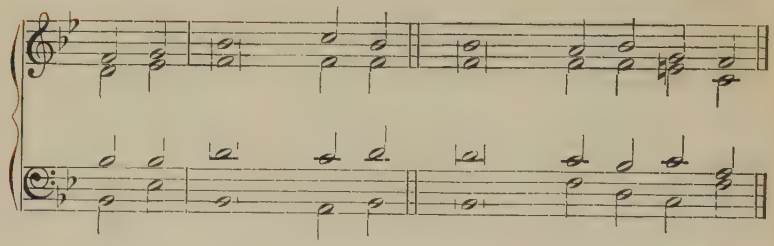
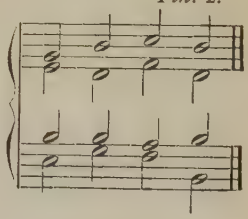


Tone VIII.

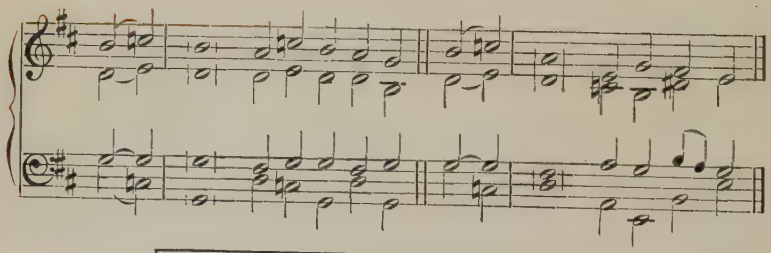
Fin. 1.



Fin. 2.



Tonus Peregrinus.



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